ZIONS HERALD

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The newly erected Children's Chapel at Grace Methodist Church, Haverhill, Massachusetts.

JUNE 11, 1947

FROM COVER TO COVER

USING THE OPPORTUNITY OF FREEDOM is something we must learn to do, warns the Rev. W. Ralph Ward, Jr., minister of South Methodist Church, Manchester, Conn.

James S. Chubb, an associate secretary of the Board of Evangelism of The Methodist Church, continues ADVENTURES WITH GOD in a discussion of his college faith.

WHAT WILL BE YOUR ACCOUNT? asks the Rev. Frank Gulinello, of Stoughton, Massachusetts.

The Rev. John W. McKelvey writes from Lansdowne, Pa., that it is God, and not man, who determines WHERE THE WIND BLOWS.

READERS WRITE

Stassen and Politics

May I also express my appreciation for your editorial under the caption "Dear Mr. Stassen." Written in a friendly manner, there is nevertheless a well deserved rebuke to one who has had the confidence of the Protestant church, especially as it was evidenced in his election to a position of high honor in the Council of Religious Education. The weakness of Protestantism today can be traced directly to those Protestants who in their desire for political office go out of their way to say and do those things that they think will add to the sum total of the votes they hope to receive. Frankly, I think Mr. Stassen has signed his own death-warrant as far as the presidency of the United States is concerned. There is comfort in the thought that there is a great religious journal that speaks in no uncertain language on these vital and important subjects.

With kindest personal regards and all good wishes for your continued success, I am.

(Rev.) George A. Laughead
Allentown, Pa.

Correction

Thank you very much for the excellent space given to my letter on salary equalization in Zions Herald of May 21st.

There is a minor correction or two which you may wish to make: (1) The figure $6,000 should be substituted for $3,000 as the top salary in twenty-five years of the retired brother who holds that those in lower salary brackets are getting what they deserve (2) and my "closing challenge" was, and is, for *all annual conferences*—not any one annual conference, as the use of the singular might imply.

Again, I am grateful for your interest and courtesy.

(Rev.) Guy Allen
Lawrence, Mass.

Chaplains

I find on my desk a copy of Zions Herald of May 14th, containing your very splendid editorial favoring the continuance of the Commission on Chaplains. Thank you very much for the strong statement. Very genuinely there is a growing conviction throughout the church that the commission should be continued. You have stated it quite well that with a large peace-time army the church must not relax its spiritual ministry to the men in uniform. Regardless of what varying peace views our people may hold, they surely do not want their young men left without a spiritual ministry. Just as the church maintains its Board of Missions to supervise the work of the missionaries abroad and at home, so must the church maintain an agency to assist its ministers serving as chaplains.

D. Stewart Patterson
Executive Secretary,
Methodist Commission
on Chaplains.

Our Homemaker's Corner

Zions Herald is full of good things but it wears a serious face, and for the most part I like a smile or a joke. I have to depend on Dr. Stidger usually, but when I read your comment on two and three cent postage I began to laugh. "Oh," I said to myself, "that's Yankee thrift." And I knew I must tell you that I enjoyed it.

I enjoyed the articles about bells. I am a country woman so what you write about nature and your country experiences appeals to me, but, also, do your glimpses of city life like "Signs of Spring" and the story of the woman who always sets something beautiful in the window for passers by to see.

Then there was the little story about going to the barn with your father! I think it is just life as you find it that I enjoy in your writings, so I say, just use your seeing eyes and tell us what you see.

Thanks for all previous interesting columns.

Martha R. Flagg
Valley Falls, Rhode Island.

Unitarians Reply

I appreciate your courtesy in sending me a marked copy of Zions Herald for May 28th, and I naturally read with great interest your editorial comment on the recent crisis in the affairs of *The Christian Register*. Apart from everything else, I appreciate your saying that the Unitarians at their annual meeting this year sang "with Methodist gusto." We haven't always deserved that kind of praise!

Your editorial sent me back to my files for November, 1939, seven and a half years ago, when the Unitarians were going through an earlier crisis with regard to *The Christian Register*. At that time also, our difficulties came to the attention of the editor of Zions Herald; and in the issue for November 8, 1939, appeared an editorial under the caption "A Unitarian Calamity." I have been re-reading the earlier editorial, in the light of your own; and I have found the experience both interesting and reassuring.

The 1939 editorial tolled the bell for the sad demise of a journal which for 118 years had "fought for the ideals and ideas" of the Unitarian denomination. "Now it faces practical bankruptcy and is to 'fold up' to all intents and purposes, though it will continue as a kind of 'news journal' under the Division of Promotion and Publications." "No longer a 'journal of opinion'—just a news sheet and trade paper! Shades of William Ellery Channing!"

The 1947 editorial sounds a strikingly similar note. "*The Christian Register*, despite the fact that it has been the official journal of the Unitarians for 125 years, has had a unique reputation in its tradition of allowing the editor complete independence. But from here on, the journal is to be a house organ subjected to official blue pencils. . . . Unitarians have had a great reputation as leaders in the field of liberal thought. Their publication has consistently reflected that spirit but this is to be no longer true."

The two editorials agree that liberal leadership in the field of religious opinion by *The Christian Register* is dead and buried. But when did the tragic end occur? In 1939? Your present editorial seems to say that between 1939 and 1947 there was considerable independence and by no means neglig[illegible] leadership of liberal thought, in spite of the gloomy prophecies of 1939. I think the editorship of Stephen Fritchman will stand as evidence that *The Christian Register* did not "fold up" as a journal of free opinion seven and a half years ago. It looks as though the report of its death at that time was slightly exaggerated.

But perhaps you believe that this time will be different. Yes, I grant you the possibility, though I should be glad to wager (if it were proper for a Methodist and a Unitarian to lay a wager even on a m[illegible]

ale!) that long before another seven and a lf years have rolled by it will be clear to eryone that this time, too, there has been death in the Unitarian household. There something very stubborn about the will to rvive in Unitarian principles and purposes. ditors come and go. So do presidents. But e love of freedom, and the determination speak the truth boldly without regard for e consequences, do not fade away.

It is probably a wholesome experience for nitarians to be so forcefully reminded that ey are now, as always, in danger of losing eir priceless heritage of freedom. For that, e are in your debt; and we acknowledge e debt with sincere thanks. We are also rateful to discover again how much our eedom means to our neighbors.

To maintain freedom in times like these not easy, but we are very far from disuraged because we are at the moment facg some of the difficulties. We intend to find e way to overcome them, as we have bere

The heart of the problem lies in the meang of the phrase "a free press for a free region." You raise the question whether it ay not be "impossible to reconcile a free eligious press with a denomination," and en go on to say that "this is an impossible econciliation so far as the Unitarians are oncerned." Well, we just don't think so! Ve propose to have another go at it, in our wn Unitarian way, learning from our exerience, critically re-examining both our asic theories and our working methods, ying fresh experiments and watching the esults with careful scrutiny. Perhaps out of l this there may come new insight into the eaning of the words "a free press for a ee religion" and new confidence that the oal is not unattainable.

Twice in your editorial you quote these vo lines from (Unitarian) President Hyde's ymn—

"Since what we choose is what we are,
And what we love we yet shall be,"

nd I should like to close this letter by quotng the two lines which complete the verse—

"The goal may ever shine afar—
The will to win it makes us free."

FREDERICK MAY ELIOT
President,
American Unitarian Association.

Newburyport Fiasco

It only needs to be said that, while all of s want lower prices, there is a right way nd a wrong way to go about this sort of ning. Costs of production govern the price f the sale. It can't be otherwise. When will e world get far enough along so that it ill not expect to get something from nothng? In other words, how can anyone expect w prices, when the articles for sale cost ore to make than the selling price?

EARL B. HURLBURT
East Cleveland, Ohio.

What Will Be Your Account?

FRANK GULINELLO

There was a certain business man who, like many other big business men, entrusted the details and routine functions of his business to his shop managers. One day he said to one of his managers, "Let us make an inventory of our stock and also look into the list of our creditors." Upon hearing of it, this certain shop manager was troubled. He saw himself being found out. He knew, too well, his dishonest dealings. He saw himself out of a job, disgraced, and in all probability prosecuted to the full extent of the law. Fearfully he asked himself, "What can I do to save my neck?" After much brooding he boosted his low morale by saying, "I'll make sure of having friends among my boss' creditors. Then if I get thrown out of a job I could ask them for help, since I have done them many favors, such as extending the dates due on their installments and even by reducing their debts by simply changing figures."

He sought out all of the creditors and made them a present of things he did not own. To one, he said, "I see that you owe my employer one hundred gallons of oil. Don't worry about it. Let's say you owe fifty." And to another he said, "What would you say if I were to write on the books that you owe fifty bushels of wheat instead of a hundred?" "Gee, you're a great guy," replied the hard pressed farmer. And from one place to another this shop manager went about giving that which was not his.

He was found out. What a dark day for him! The day was two shades darker than midnight, especially when he found out that those to whom he had been so generous would have nothing to do with him. How could they trust him, knowing how he had dealt out another's property? What he feared had happened. He was out of a job, disgraced, and prosecuted. This is another way of telling the story that Jesus told in order to illustrate the truth of the following axioms: You cannot be honest and dishonest at the same time. You cannot serve two masters. You cannot serve God and the devil and be spared the consequences. You either are or you are not a faithful, righteous, and trustworthy steward. Beware of the day of reckoning when you are asked to "render an account of thy stewardship." With that in mind let us consider some aspects of the stewardship of life.

First, the term "stewardship" implies a definite relationship between two persons. In our case it is the relationship between man and God; your relationship, my relationship with our heavenly Father. And this is the basic principle of Christian stewardship, namely, that God is the owner of all things of the earth and of life itself; and we are his stewards, his overseers, his managers. This relationship of God and you and me must needs be accepted if we are to open our minds and hearts to all that is required of us as stewards. Without accepting it, we cannot understand stewardship. And one who does not accept the stewardship principle will undoubtedly consider very lightly Jesus' directive: "Render an account of thy stewardship."

Thus you and I are put on a spot. I like to think of it not in the sense of being put on the carpet but rather in the sense of its challenge to you and me to give a good account of our living. The principle of stewardship poses a heavy weight over our heads because, in the words of Dr. Julius Crawford, stewardship "is the full consecration of the entire self, the practice of life at its highest level, the richest possible experience through the management of life and all of its resources for God and the good of all." A "consecration of the entire self!" Do you feel the heavy weight of this concept of stewardship? We are aware of the Scriptural injunction "to bear one another's burdens." We certainly need to help each other out in our Crusade enterprise: the stewardship of life.

There is the development of the mind. This stewardship responsibility makes no room for the narrowness of mind. Jesus was aware of the importance of mind when he added "with all thy mind" to the commandment of loving the Lord with all thy heart, with all thy soul and with all thy might.

(Continued on page 573)

Using the Opportunity of Freedom

W. RALPH WARD, JR.

A presentation which has as its central aim the study of freedom is not apt to strike the enthusiasm which it might have created a few years ago. Politicians, preachers and phamphleteers are not exhorting us on the subject of the four freedoms as they were during the days of the war. The reason is not hard to find. It is much easier to be concerned about the abuse of a cherished ideal than it is to labor earnestly for its proper use. It is much more thrilling to fight against those who would deprive man of his right to freedom, than it is in a land of freedom to so organize society and so discipline ourselves that we shall be truly free.

Who Will Be Next?

How rapidly our enthusiasm for freedom has waned, and how over stimulated we were in our zeal for freedom by the hysteria of war may be noted when we consider what has been going on in our own country relative to freedom in recent months. We who gave the world the concept of the four freedoms and proclaimed them the inalienable rights of all men everywhere, are now engaged in what may become the sharpest period of curtailing freedom recorded in our brief history. The President upon his own initiative has called for a purge of all federal employees who have the vaguest sort of communist loyalties and leanings. As the executive order reads, the basis upon which persons shall or shall not be relieved of their government employment is most general and vague. If the President can get away with a purge of all of his enemies under the banner of a Red hunt, how long will it be in this country before men of authority in all walks of life, business and industry, school and church, will be at liberty to purge the ranks beneath them of persons they do not like or fear under the pretext of getting rid of the "Reds."

This is not the only evidence that we who fought to get rid of fear are in the grip of fear itself. The proposal has been made that Congress outlaw the Communist Party. This is a strange doctrine for America to be adopting, and it is a tragic time for her to be running into the shelter of such a totalitarian practice. However anyone may feel about the Communist Party, or however little support we as individuals would give it, we cannot in this hour depart from our tradition of giving those groups which have legally and constitutionally established themselves, freedom of the ballot.

The absurd element in doing this is illustrated by the fact that at the very time the law was proposed to outlaw the Communist Party, the Secretary of State, General George Marshall, was defining for the foreign ministers at Moscow the traditional American policy toward all political parties. These are his words: "Freely constituted political parties should be insured the right to participate in a free and competitive election system in which each is awarded equal opportunity to present its views, win adherents and obtain just representation."

Certainly it is not the abuse of freedom which should concern us so much in this present hour as it is its proper use. For if we do not learn how to use our freedom, then we American people, yes, even we Christian people who have gained more by freedom than any persons on earth, will lose it, for the first step toward losing one's own freedom, as the story of totalitarianism reveals, is to deny it to others. We have reached a time when nothing is more important than discussing the basic implications of freedom.

Jesus said, "ye shall know the truth, and the truth shall make you free." Note he did not say, "I give you freedom." No one can give us freedom, no battle, no war, no constitution, person or church. Freedom cannot be given; it can only be appropriated. Jesus in being witness of the Way, the Truth and the Life, gave man his best opportunity for freedom, but that freedom has to be claimed by his followers before its values can be experienced. Vigilant

On a Wide Circuit

W. W. Reid

China and Education

"Education is the crying need of China today," says Dr. Robert J. McMullen, executive secretary of the Associated Boards for Christian Colleges in China.

"China has peasant farmers and hard working city coolies—millions of them—but she has almost no trained men with the knowledge, the skills and the leadership which are needed to rebuild the nation.

"China today is at the crossroads, and the next few years will determine the road which she will travel. The road she chooses will determine the course of world history, especially in the Pacific area, for the next hundred years. As a Pacific nation, the United States is concerned with China's destiny, and is interested in helping her achieve such stability as will enable her to make her contribution to world progress and peace.

"In large measure what happens to China depends on education and it is in this field that the Christian colleges provide part of the answer to China's need. For it is only Christian education that will answer that country's urgent need. It is the primary task of these colleges, a group of internationally supported private institutions in which Americans cooperate, to help train China's leaders of the future—leaders who can serve as a bridge of understanding between America and China and who will help guide their country along the road to peace and democracy.

"The colleges, because of the living Christian force they represent, have been unfailingly victorious over every obstacle—war, persecution and starvation. Their triumphant growth is a living vindication of Christianity.

"In a nation where 75 per cent of the population still can neither read nor write, education is a prerequisite to any substantial progress. Democratic institutions and the ability of the people to use available knowledge and skills all suffer from this widespread illiteracy. Mass education is, therefore, essential and teachers are urgently needed for schools of every kind.

"The total number of college-trained persons of all types in China today probably does not exceed 250,000—less than one-half the number which are normally graduated each year from American colleges.

"If China were to have for her population of 450 million a college student body proportional to the 1,500,000 students who were in colleges in the United States in 1939, China would have to have slightly more than 5,200,000 students, or an increase of about fifty-two times her present college student population.

"China desperately needs young people who are technically trained in all the v

vocations and professions. She also needs young people who are alive to China's own culture and who are able to understand and appreciate other cultures—Western and Eastern alike."

Denies Council Is 'Communist'

Grand Rapids, Mich. (RNS) Charles P. Taft, addressing the General Assembly of the Presbyterian Church in the U. S. A. here, repeated a denial he had previously made before the Northern Baptist Convention that the Federal Council of Churches is "Communist minded."

Explaining the Federal Council's position on American economic policies, Taft, council president, said the group is not Communist "just because it reserves the right to criticize our system when the bad working of some part of the system does damage to human beings."

"They say the Federal Council is Communist because it has endorsed collective bargaining and the right of employees to organize in unions," Taft said. "Those have been declarations in Republican and Democratic platforms for many years."

The Episcopalian speaker, whose grandparents were Presbyterians, said the effort to push church people into organized categories "was part of the Hitler technique and is the Communist way too."

Speaking before the 850 commissioners attending the 159th annual meeting of the General Assembly, Taft asked the support of the Presbyterian denomination in building "a Christian atmosphere to dissolve the hatreds and resolve the ideological conflicts" in the world.

"How can a Christian fail to be disturbed if a man cannot advance in his job, or perhaps cannot get a job at all, solely because he is a Negro or a Spanish-American?"

"What we need today in most situations is not a crusade but reconciliation in a Christian atmosphere," he said.

Taft said he was greatly concerned with the problems which responsible laymen face in daily living and "which the churches have largely neglected."

"What Christian principles do I apply when I have to decide about firing an employee or about closing a plant?" he asked. "How do I decide whether a compromise in politics on an issue with moral implications is good or bad? Should our good Baptist President have authorized the dropping of the atom bomb on Hiroshima and Nagasaki?"

"No one church can help me solve the problem. Surely all Christians must join in this effort and attack the problems of the day with all the strength and unity that come from the diverse contributions of the many churches that serve our common Master."

though we must be against those who would abuse freedom, we must be even more vigilant in the quest for freedom.

This means for one thing that we must not only be constantly on guard against those who would deny us freedom, but on guard against that way of life which would rob us of the benefits of the freedom which is ours. The problem has been put in this striking question, "What is worse, to be shut in, or to be shut out?"

The danger of being shut in cannot be denied. That is the goal of totalitarianism. Its objective is to hedge people into a specified area, to mould them to a single pattern in thought, culture and religious worship. Perhaps the world will never be very far from the threat of some Caesar, Hitler or regime which has as its chief goal the goose-stepping man. To be shut in like that is intolerable.

Alert to that danger, however, we as a free people, must be alive to the fact that we can be so indifferent to our freedom, and so fail to use it that in the long run we shall have shut ourselves out from the finer and more worthwhile things of life, no less surely than those who are shut in by the high fences of totalitarianism.

Not only is that government a threat to civilization which says, "You must teach in your classroom, print in your newspaper, preach from your pulpit, only those things which are officially approved," but so is every person who knowing the full truth about any matter is willing to speak, write, or preach falsehoods, or half truths because they make for his advantage. Freedom of speech puts upon us the obligation of teaching and printing the truth as we see it regardless of consequences, or preaching the truth as we have discovered it, no matter what others may think or say.

Consider the matter from the strictly religious point of view. A totalitarian government denies man the freedom of worship. It does not destroy religion but perverts it making the state a god, and forcing man in a multitude of ways to give the allegiance of his heart, soul, mind and strength to the service of the state. But how does a state get such totalitarian control over religion? Simply by passing a law? Yes, in the end, but that is the climax of the matter rather than the beginning.

In Germany and in Russia where totalitarianism crushed the free expression of religion, we had in both instances a people who by their way of life had to a major degree shut themselves out of a vital religious life. In both of these countries the church long before the arrival of the dictator had existed subservient to the state. In Russia the Orthodox Church was the tool of the Czar, doing his bidding, following his lead, accepting his authority. In Germany the state church was to the government as the glove is to the hand long before Hitler came to power. And the people in these countries, what of them? The people for the most part had forsaken their churches. On Sunday after Sunday the churches were barren of worshippers. Religion was dead in the homes. The Bible was a closed book. The great moral teachings and religious principles which had undergirded the fathers were forsaken.

What if the hour should come in America when we would say not only about our children, but about the children of others, yea, even about ourselves, I must have some religion. And what if we had shut ourselves out so long from religious practices, and disciplines, religious reading and thinking that we could never recover? That is the peril of the misuse of freedom. In the totalitarian countries when religious freedom began to be abused, again and again religion burst into a new flame of life. Something happens to people when they pay a price for their faith. But when a people with freedom of religious worship use that freedom merely to neglect religion, to ignore worship and the high standards of morality which the Christian faith upholds, then a day of darkness is falling upon the land.

Freedom might be called the keynote of the Christian faith. The Master's words, "I have come that ye might have life and have it more abundantly" might be paraphrased to read, "I have come that ye might have freedom, and

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Ministers To Labor

Protestantism must determine a method of supplying ministers to labor. In Methodism, the Charles Webber case creates a timely example of our failure to face this issue. Mr. Webber is a member of the New York East Conference. He is now president of the C. I. O. in Virginia, and has been the center of a great controversy because of the fact that he has been doing his work outside the bounds of his own conference. He is engaged in a task which is unpopular with a number of Methodist churchmen in Virginia. Last year his bishop appointed Mr. Webber, under detached service, as a "Chaplain to Labor." During the year the Virginia Methodists voiced strong objections to the appointment and in some cases even barred Mr. Webber from speaking in Methodist churches in that vicinity.

A few weeks ago Charles Webber was given the "supernumerary" relationship in his New York East Conference, so that his appointment no longer constitutes a serious Disciplinary problem. But it is obvious that this is a temporary and highly unsatisfactory arrangement. There is no clause in the description of a supernumerary minister which clearly defines, or justifies Mr. Webber's present status.

Methodism ought to provide legislation at the next General Conference which will clearly enable the appointment of a minister to labor, relief, agriculture, management, or any one of the specialized areas of social service. We are still thinking in exclusive terms of a pastoral ministry in our Methodist policy, but with the multitudinous areas for Christian service apparent in the world, we ought to be big enough in our churchmanship to provide an effective ministry for many of these areas.

After all, Methodism is more of a movement than an ecclesiastical sect. Our church is unique only in the degree of its ability to serve as many of the world's needs as possible. We are commissioned to apply the eternal Gospel to given situations, and if we do not enable the appointment of our ministers to current tasks, then surely we will have allowed our great Methodism to become stereotyped or centripetal in its relation to the world.

The Wave Of Reaction

This is not the time for churchmen to withdraw from the field of political activity. We are in the midst of a most terrifying wave of social and political reaction, and progressives need not look very far to find themselves in a distinct minority.

The best ground upon which we can safeguard our democracy is that of insisting upon civil liberty. We cannot depend upon the current political powers to safeguard the rights of minorities any more than we can expect a free press in Moscow. The House Committee on Un-American Activities is hard at work proving that all progressives are Communists—meanwhile there is little concern shown for the rise of fascism within our nation.

We must not only be vigilant in weeding out the things which destroy our democracy, but we must be quite certain that we safegard the right of the people for self-determination. The basic liberty of every human being is threatened whenever any person is denied his civic rights.

Two-In-One Relief

When Methodists give to relief through the Methodist Committee for Overseas Relief, they give to relief in general and to the relief of Methodists in particular. The reason for this is that MCOR relates a considerable amount of its funds through the American Friends Service which administers relief generally. But where there is special need for relief among Methodists, the committee meets it through Methodist channels.

Many Methodists are under the impression that the Crusade funds for reconstruction and relief meet the needs of Methodists abroad. This is far from being the case. The Crusade funds were earmarked

before they were raised. This was done so that all Methodists would know exactly what the $25,000,000 was to be raised for. Of course there can be no change in the distribution of those funds now.

As anyone may imagine, there are vast relief needs among Methodists abroad not covered by Crusade funds. It has been the function of MCOR to meet them. This committee, set up by the General Conference, has proved invaluable. It is reliably reported that if it had not been for help coming through it, the entire Methodist work in China would have collapsed. If MCOR has done nothing else, this achievement alone justifies its existence. The committee does nothing for foregn missionaries. They are cared for through the Division of Foreign Missions. But it does aid the native Christian workers without whose assistance the missionaries would be helpless.

MCOR administers Methodist relief economically because it does not require special representatives in the field. It uses the missionary personnel already there. Nor is the committee set up to send food or materials. That relief should be channelled through other well-known agencies specializing in that work. But the committee does invite your cash gifts and for those desiring this two-in-one method for expressing their relief sympathies there is nothing better. Some estimate that relief will have to continue for ten years more. It is apparent that it will be a long time before there can be any letup. So when making your contributions, remember your own Methodist Committee for Overseas Relief at 150 Fifth Ave., New York 11 N. Y.—Guest editorial from *The Michigan Christian Advocate*.

The Bible Cartoons

In our attempt to make Zions Herald more of a family newspaper, we have recently added a full page of Bible stories told by means of cartoons. We have taken this step as an experiment and will run a full page of these stories each week for the next two months. We believe that if there is something in our paper that will be of interest to the children in your home, they will become part of our future family of subscribers. We know that many people do not read religious news because, by some weird sort of tradition, church papers are not as interesting as others.

It costs a great deal to make a journal colorful and interesting. Advertising is greatly limited in religious journalism, hence subsidy from that source for publication costs is not nearly so great as in the field of secular journals. But despite this, plus rising printing costs, Zions Herald continues its plan to give a popularized interpretation of current religious news. Our Bible cartoons constitute our latest effort to improve. We want your reactions. We want to know whether or not your youngsters get down on the floor to look at this weekly page. We want to know whether this new feature makes Zions Herald more of a family paper that the people in your house anticipate each week. Won't you let us hear from you?

Show Some Personal Interest

Dean Howard LeSourd says that he was approached recently by a newsboy who said, "Would you like to buy a paper, Dr. LeSourd?" The good dean says that he was delighted to be recognized by a newsboy, particularly since it was in a town far away from home. "But how did you know my name?" asked Dr. LeSourd.

"Oh I noticed it on the name tag on your coat lapel," replied the boy!

It bears out a rather good principle in human relations. We all feel better if we are greeted by name, and we all feel depressed if we are greeted by the wrong name. True, this newspaper lad had a great advantage in his meeting of Dr. LeSourd because of the lapel name card. But he "made a hit" because he was observant enough to note that.

There are many people who would be made happier if they could be treated as individuals, and not merely as male or female members of the Homo sapiens. The exercise of simple individual courtesy would do more to heal social wounds than all the resolutions or political platforms of the ages. It is not well for the religionist to relax under the general assumption that he loves everybody; it would be revolutionary if each of us began a day's activity by being specifically concerned about somebody in particular.

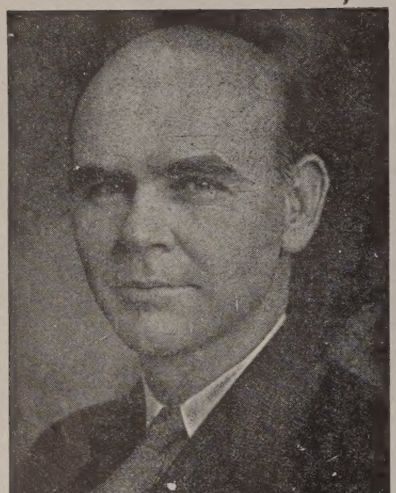
The need for simple kindness in human relations is apparent wherever people gather. Common courtesy is all too conspicuous by its absence in our American life. The once famed "friendly Methodist handshake" has lost its place to such a large degree in our churches that when one does run into a hand-shaking Methodist he finds himself subconsciously skeptical.

We do not recommend Dale Carnegie's program in meeting this situation, but we do believe that a more careful personal use of religion can cure the spiritual breakdown that discourtesy reflects. We believe that a religious person is friendly because he is basically humanitarian. We do not believe that a Christian can ever lose sight of his obligation to a brother.

Adventures With God

JAMES S. CHUBB

A College Student



I went to college with the usual amount of vague expectations and extravagent hopes. Since this college was a church college, all would be well there, except the fraternity life. Warnings sound and true concerning this evil were droned in my ears. However, not the fraternities but a certain type of student minister proved to be one of my pet peeves. These chaps were a bit uncouth, they talked much about the evil conditions about the town and the church, and then confided that I would be disappointed with the "spiritual condition" of the college.

Frankly I was not disappointed with it. This was largely due to the fact that my course in college was to prepare me to enter one of the best law schools. The church was a side interest, and my religious habits were pretty well founded and worked well! As this was during the other war, my major side interest was to be as patriotic as possible.

The college church services were regularly attended and were unusually dull. The music was the best I had ever known but there was no personal interest in either the church or the minister. One of my most uncomfortable embarrassments that year was when my father introduced me to the minister and he followed it up with too familiar personal attention. So, at first, there were two things that did not overly stimulate my religious spirit.

Sunday's activities were pretty well formed by habit, so while some slept, I was among those who went to the services. This kept up the old attachments and kept the conscience clear. The private habit of daily prayer was kept up too. The religious department of the college was not used at all though this was my fault, and since I was not a problem student but just one of the average boys, there was no need for personal attention to be given to me. The first two years of college were rather uneventful, religiously.

There were two student ministers and one of my housemates that did make a religious impression that has lasted through the years. One of these students won the state oratorical contest. The other one was in my literary society and was personally responsible for my interest in debate and oratory. He was a common-sense chap, deeply in love, and very human to be with. I suspect that the unknown influence of these two men was beyond measure.

Another pastor came to our campus the latter part of my career who awakened my religious interest. The college paper sent me to his house to get a story. He was in the garden; it was a well kept garden. He acted as human as anyone I had met, talked sense and kept his distance. This was the first minister I had known who talked other things than his church and religion. It was an eye-opener.

His sermons were not remembered but he drove straight to the point, had good outlines and we liked his human touch. He was quite popular on and off the campus, and yet it remained a distant kind of popularity. He was religious, though, and hammered away on his favorite theme, "The greatness of God." His private and family life backed and supported what he appeared to be in public, so he managed to be influential in many ways.

About this time, my position as a contestant in college functions made prayer more important, practical and more frequently used. Winning teams and winning ways were credited somewhat to the power of prayer, though I

Minister As Commentator

Fred W. Knickrehm

Mr. John F. Martin, a member of the Supreme Board of the Knights of Columbus spoke as an honored guest at the recent convocation of the Roman Catholic Church in Cleveland. In his address he made an attack upon those Protestants who were opposed to having Myron S. Taylor as a representative to the Vatican. He said that such protests against official relations with the Vatican were never made "except at times when the grotesque figure of bigotry and prejudice spreads its foul body over this land of freedom."

Here we have it. Any position that differs from the official doctrine of the Roman Catholic Church is considered bigotry and prejudice. Now let us see clearly that these terms are used only when the Roman Church is in a minority and the Protestants are in a majority. Where the reverse is true, this dissenting minority are called heretics, apostates and subversives, and they are usually wiped out or silenced. Wherever the Roman Church has gained political power, there have been taken from the people the right of speech and the right to free education.

This is one reason why we Protestants object to Myron Taylor's presence in Rome. We insist that Mr. Taylor's activity constitutes a violation of the principle of the separation of the church and the state. Historically, is can be shown that serious developments have begun with a seemingly insignificant innovation. We Protestants would protest with all our vigor, the sending of a representative to the Methodist Board of Bishops.

Why do we insist upon the separation of church and state? Well, in the first place the union of the church and state violates the right of the individual citizen, both in his relations to the church and to the state. Religion can flourish and maintain its prophetic vigor only when it is free from domination of the state. Democracy can develop its life and usefulness only when the political order is free from domination by the church.

In practice this has always proved to be the case. Wherever the state has ruled the church, there the church has been impotent. Wherever the Roman Church has entered into union with the state, there curtailment of freedom of religion has inevitably resulted. Roman Catholic doctrine was taught in the schools, and every educational institution supported by the state taught Roman Catholic doctrines. This was mandatory. There was neither academic nor religious freedom.

There was no civil freedom in these nations because the citizens were forced to support through taxes the Roman Church whether or not he believed in its teaching. Indeed, in these countries, the citizen was taxed to spread the teaching of doctrines to

which he may have been bitterly opposed. It is for such reasons that we oppose this relationship with the Vatican.

No, the charges of bigotry and prejudice are not sustained. As a matter of fact, we are simply insisting that we do not give the church power to practice bigotry and prejudice. We Protestants will forever defend the rights of Roman Catholics to worship God according to the dictates of their conscience. We shall also insist upon our own right to worship God according to the dictates of our conscience and intelligence. Only by a complete separation of church and state can that right be preserved for all men. It is for the freedom of all men in Christ that we labor and struggle.

The Homemaker's Corner

Mrs. Harry A. Burnham

Thirty-five Minutes from Town

They loved the country but couldn't get away from the city except for a meager two weeks, and so they resolved to see how much of the country they could enjoy near home.

Often a picnic supper was packed and, in a bus, or the old family car, they started adventuring. They always left the main highways and answered the beckoning of little roads; little roads with grass growing between gravelly wheel-tracks.

Sometimes they found themselves in a woodlot, or at a camp by an inland river. Always they were bowered by over-hanging branches of great trees while pebbly little brooks sang to them their song of woodland glades and melting snows.

Rabbits scurried across the road. Turtles attempted a race of the tortoise and the hare.

Slowly, slowly they drove in order to drink in all the wonders spread before them. Thick pines sheltered dainty lady slippers. Oven birds sang "teacher-teacher-teacher," overhead.

Supper was enjoyed by an inland lake. Bird books, flower books and field glasses were in constant use.

Baby chipmunks ran half-way up the trunks of trees, stopped, turned head downward and chattered disapproval of the intruders.

Song sparrows sang gloriously from every tree, sometimes forgetting the last note of their melody in their eagerness to start over again. From the distance came the indescribable beauty of the wood thrush's trill.

A vesper sparrow sang his evening hymn of praise as they reluctantly started for home, and their own comfortable beds; probably better ones than they would find "in the country."

All this is going on daily thirty-five minutes from most of our large cities. If you are sceptical read the new book, "Spring in Washington" by Louis J. Halle, Jr.

did not pray for a win. The Bible was read regularly and a Bible course in college added not a little bit of understanding. It taught me that I need not be a literalist to be a real believer. There was somewhat of a controversy among the student ministers regarding this, but they lived their life and some of us lived ours so much apart, that their troubles were not ours.

Then it did occur to me that since prayer was so valuable it might be wise to pray about work and place to work. They were made a subject of prayer because now and then, I wondered about the ministry. It would not have interested me to have become like the typical minister, I knew, nor like some of the student ministers, but if one could be like our college pastor, well, that would be different. He was indirectly opening a new world. Another chap in college, a team-mate on the debate team was a student minister. This boy was the real thing. He was teachable, a good fellow and the kind of person one would like to be. So life work was made a subject of prayer, but complete preparations were being made to enter Harvard Law School. Teachers, courses and interests were all chosen to that end.

During my senior year I was drafted to be president of the Epworth League. It had been an interest for a couple of years, but it had not occurred to me that I would be president. This office created a new set of interests. Each Thursday a cabinet meeting was held and church things and church affairs became a regular interest. The pastor and the two student pastors—a boy and a girl—who were among the best students on the campus, attended each meeting. This experience was most enriching and most enjoyable.

Each Sunday evening, before the service, we would have a circle of prayer attended by the cabinet, the leader and those who were interested. This became one of the great times of the week. The services that year were popular. Sometimes the service degenerated into an argument but on the whole a high level was maintained. The cabinet meetings and the prayer circle proved to be vitally interesting to me.

During the last half of the senior year an influenza relapse left me a semi-invalid. The last half of the semester was spent in the most dismal disappointment because during fall and winter time regular training in track and debate had been maintained to develop championship ability. The flu hit me just after setting one of the best indoor quarter miles of the year, and I have not worn spikes since. Instead of being a leader on the debate team, it was about all I could do to hold my own.

This sickness and its results may have had an influence on my career. One appreciates kindness and personal interest when he is sick. One also comes to know his own weaknesses and shortcomings. Student self sufficiency was hit a blow during this sickness. Several times after returning to school, the thought came that perhaps I should be a minister, but I continued to prepare for the law school. Life work was made a subject of prayer, and God was plainly told that if he wanted me to be a minister it would be all right with me. That attitude continued until graduation time.

There were several fruitful conversations with the pastor during this final year. What good did religion do? This question always plagued me and rightly so. I could see the values of religion personally because the men and women of the college who were outside the church had distinctly poorer habits than those inside the church. Then it was plain to see that the leaders of the committees I had known and the leaders of the college that had influenced me most, were churchmen.

The college pastor came into the picture to deepen my insight. He pointed out to me that there were divine values to religion that had no relation to these things of the world. He was right in the first part of the observation but wrong in the second. The value to me then was that he did widen my horizon to include divine things of God, as well earthly things.

The religious horizon and the understanding were deepening and widening throughout the college course. New faces in the ministry were making a good impression. Several student ministers were doing their share to make

(Continued on page 571)

PERSONS

Bishop Edwin F. Lee, of the Methodist Church in the Philippines, delivered the baccalaureate sermon at the recent commencement of the University of the Philippines in Manila. This is the large government university which prior to the war had a total of 8,000 students. Most of the buildings were seriously damaged during the fighting between the Japanese and the American-Filipino forces. The Japanese burned the entire library. Despite all this destruction, the University of the Philippines, under the able leadership of President B. M. Gonzales, Sc.D (Johns Hopkins U.), has made rapid recovery and is already serving some 5,000 students. This is one of the great centers for constructive education in the entire Far East.

A second distribution of assets of the Annie Merner Pfeiffer Estate to the residuary legatees gives to the Board of Missions and Church Extension of The Methodist Church approximately an additional $580,000, it is announced by Dr. Albert E. Beebe, treasurer. This means $290,000 to the Woman's Division of Christian Service to be divided equally between the Home and Foreign Departments; $145,000 to the Division of Foreign Missions; and $145,000 to the Division of Home Missions.

The Rev. and Mrs. Wesley D. Osborne of Hingham, Mass., are sailing for France on June 16th for a visit with his brother, Dr. Melville E. Osborne, Jr., vice consul in Paris. They are the sons of the Rev. Melville E. Osborne, minister of the Franklin Methodist Church in Brockton, Mass.

The Rev. Harry Belmont Hill, minister of Centre Methodist Church in Malden, Mass., delivered the baccalaureate address to the graduating class of Stoneleigh Prospect Hill School, held in the First Methodist Church of Greenfield, Mass., on June 1st. Mr. Hill's daughter, Jean Caroline, is a member of the senior class.

The Rev. J. Kirkwood Craig, minister of the St. James' Methodist Church in Manchester, N. H., recently received a Congressional citation, a certificate of merit and the Selective Service Medal, "In appreciation of your loyal and faithful adherence to duty given voluntarily and without compensation to the impartial administration of the Selective Service System, the Government of these United States expresses its gratitude in this public recognition of your patriotic services."

An interesting financial report covering twenty-three years of activity by the women of Wesley Methodist Church in Worcester, Mass., was given at the May meeting of the W. S. C. S. The money raised by the Ladies' Aid Society and the Woman's Society of Christian Service during this twenty-three year period has totalled $118,848.05. Of this amount, $117,698,95 has been spent for the following items: $70,497.50 paid toward the building fund, $9,326.89 por the parsonage, pantry, and parlor; $14,623.13 for the housekeeper; and $8,325.25 for special gifts to the church, district, local city organizations, and Crusade for Christ. In addition to these expenditures, the W. S. C. S., in the period from June 1940 to June 1946, has sent $8,786.72 to the district treasurer for missionary projects.

Chaplaincy Bigwigs

RNS Photo

New York—Here's a lineup of some of the chief chaplaincy figures in this country. They were principal speakers at a conference here of 150 ministers and chaplains. Left to right: Chaplain Crawford W. Brown, Chief of Chaplains, Veterans Administration; Maj. Gen. Luther D. Miller, Army Chief of Chaplains; Thomas A. Rymer, director of the General Commission on Chaplains; the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church; and Rear Adm. William W. Thomas, Navy Chief of Chaplains. Conference was one of a series of regional meetings sponsored by General Commission on Chaplains.

The Rev. Herbert J. Foote, field agent of the Preachers' Aid Society of the New Hampshire Conference, has changed his residence from Wilmot to Enfield, New Hampshire. All communications should be sent to the latter address.

On Sunday morning, June 15th, the CBS program, "The Church of the Air," will have as its guest preacher the Rev. Richard C. Raines, minister of Hennepin Avenue Methodist Church in Minneapolis. His subject will be "Songs in the Night;" and music will be furnished by his choir, with Thure W. Fredrickson, organist, directing. Anyone wishing to hear this program should address a note to the CBS station they are accustomed to hear, since the use of any network program is optional with the local station program director.

At the commencement exercises of Ohio Northern University, which were held on Sunday, June 1st, the address to the 1947 graduating class was given by Dr. Howard L. Bevis, president of Ohio State University. The baccalaureate address was given by the Rev. E. Burns Martin of South Bend, Indiana, a superintendent of the South Bend District.

Dr. David D. Vaughan, social ethics professor-emeritus of Boston University School of Theology, recently received a citation of appreciation from the Institute for American Democracy. The occasion was the institute's annual banquet when citations were given to representatives of six Boston newspapers. Dr. Vaughan's citation was bestowed for "meritorious services as director of the New England Area Office in Boston and in acknowledgment of his loyalty, his devotion to duty and his outstanding contributions to a better understanding among men of all races, creeds and national origins." Dr. Vaughan is booked for baccalaureate addresses at Teachers College, Salem, Mass.; Vocational High School, New Bedford, Mass.; Franklin Academy, Malone, N. Y.; High School, Camden, N. Y.; High School, Carthage, N. Y.

Recent lectures by Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church, New York City, included a baccalaureate sermon at Connecticut State Junior College and the commencement address at Centenary Junior College in New Jersey.

The Woman's Society of Christian Service of the Bangor, Maine, District held its spring meeting on May 23rd, at the Dover-Foxcroft Methodist Church. In the course of the meeting, Mrs. I. C. Ward, conference secretary of children's work, spoke on "Children's Work in the W. S. C. S.;" and Mrs. J. T. Pedlow, vice-president, directed a panel discussion on "Does the District Woman's Society of Christian Service Meet the Challenge of the Day?" Mrs. Ethel Goodwin, president of the group, conducted the business sessions; and the stewardship ceremonial, at the close of the meeting, was led by Mrs. G. Vaughn Shedd, secretary of spiritual life.

Arthur L. Mansure has been named resident fellow in New Testament for 1947-1948 at Boston University. In addition to teaching two elementary courses, he will continue his study for the degree of Ph.D. On June 1st he moved from the Methodist churches of Peterborough and West Rindge, N. H., to the Allston Methodist Church, Boston.

Bishop Lewis O. Hartman announces the appointment of the Rev. Maurice H. Porter, pastor at Colebrook, N. H., for the last three years, to Newport and Springfield, N. H., effective as of June 1. Mr. Porter succeeds the Rev. Franklin P. Frye, recently appointed to St. Paul's Church, Manchester, N. H.

President William Whitcomb Whitehouse of Albion College (Albion, Mich.) has been appointed a member of the Advisory Committee of Educators to serve in establishing a Christian university in Japan, a project sponsored by the Foreign Missions Conference of North America and the Federal Council of Churches of Christ in America.

Dr. Albert Riemenschneider, director of the Conservatory of Music at Baldwin-Wallace College (Berea, Ohio), who has held his present position since 1898, will resign as active director at the end of the present season. He will become director emeritus and will continue in active service at the Conservatory for the next two years acting as advisor and devoting a great deal of his time to research in his famous Bach library. He will also do extensive work in the editing for publication of several sets of Bach Organ Chorales and plans to catalog the extensive Bach library which he and Mrs. Riemenschneider intend to present to the College on completion of the new Ritter Library Building.

Dr. Miron A. Morrill will head the publicity department of Cornell College (Mount Vernon, Iowa) and serve as assistant professor of English teaching the courses in journalism as of September 1, 1947. Dr. Morrill holds the degree of bachelor of sacred theology from Boston University School of Theology and a M.A. and honorary degree of doctor of divinity from Hamline University. He has served at Hamline as professor of Religion, 1940-1943, and as dean, 1943-1947.

The Rev. Dr. A. Stanley Trickett of New York, who, since his separation from Army chaplain service, has been associate secretary of the Division of Foreign Missions of The Methodist Church, with special responsibility for Europe and North Africa, has been honored with appointment as Administrative Secretary of the Department of Reconstruction and Interchurch Aid of the World Council of Churches. Announcement was made by the Rev. Dr. J. Hutchinson Cockburn, former Moderator of the Church of Scotland and now director of the department with which Dr. Trickett is to serve and the Rev. W. A. Visser't Hooft, general secretary of World Council of Churches, both of whom are now in America.

Dr. H. C. Tucker, veteran missionary of The Methodist Church to Brazil, is now on a visit with Mrs. Tucker at the home of their daughter in Media, Pa. He flew from Rio de Janeiro in 24 hours flying time—a contrast to the 29 days required for his first voyage between New York and Rio in 1886. Dr. Tucker may be addressed in care of: L. A. Estes, R. F. D. 3, Media, Pa.

The Rev. Thomas T. Johnston, minister of the Methodist churches in Orange, South Athol and North Prescott, Mass., passed away on Friday, June 6th. Mr. Johnston received the retired relationship at the recent session of the New England Annual Conference. He is survived by his wife.

Mr. and Mrs. Stanley O. MacMullen of Newtonville, Mass., announce the marriage of their daughter, Marjorie Ruth to Knox Rose Freytag, Lt., Medical Corps of the Army of the United States, on Saturday, May 31st in the Newtonville Methodist Church. Mr. MacMullen, an active Methodist layman, is a director of the Boston Wesleyan Association and a member of the executive committee of the Board of Publication of The Methodist Church.

Following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last half of June, at 8:10 a. m.

June 16—Dr. William R. Leslie, St. Mark's Methodist Church, Brookline, Mass.
June 17—Dr. Hillyer H. Straton, First Baptist Church, Malden, Mass.
June 18—The Rev. Lee A. Thigpen, of Boston, Mass.
June 19—The Rev. David A. Thurston, Maple Street Methodist Church, Lynn, Mass.
June 20—The Rev. Harold R. Beede, Evangelical United Brethren Church, Somerville, Massachusetts.
June 23—The Rev. Edward A. Steimle, University Lutheran Church, Cambridge, Mass.
June 24—The Rev. Arthur Hopkinson, First Methodist Church, Greenfield, Mass.
June 25—Mr. Samuel Coles, foreman, Furniture Repair Dept. of Morgan Memorial.
June 26—The Rev. Everett A. Barrows, Fisk Memorial Methodist Church, Natick, Mass.
June 27—Dr. Frank Jennings, exec. secy., Mass. Council of Churches.
June 30—The Rev. Arthur B. Clark, Federated Church, Franklin, Mass.

Opposing Conscription

New York (RNS) A group of 652 clergymen and other religious leaders have urged President Truman and Congress to reject universal military training proposals because they would mean "preparation for war." The churchmen urged, instead, that the United States seek universal abolition of conscription as well as universal disarmament.

The statement was signed by Protestant, Roman Catholic and Jewish leaders from every state in the nation, according to the Rev. Allan Knight Chalmers, minister of Broadway Tabernacle Church here, who released the announcement.

Calling conscription the "death warrant of American democracy," the churchmen stated:

"As men and women charged with the grave responsibility of teaching the principles of our Judaeo-Christian and democratic faith we are deeply disturbed and shocked by the suggestions, all too frequently heard in these times, that American youth can achieve physical health and vigor and moral discipline and maturity only through a system of government-controlled, compulsory, universal military training and indoctrination. Not long since, such a proposal would have been unanimously rejected as un-American and subversive. We still regard it as such.

"The health of our young people can be secured through such measures as improved standards of living, better housing, greatly extended health and recreation facilities and other democratic means, which will benefit children of both sexes from infancy. Such limited physical benefits as military training might confer can be better secured by these other means. The notion that for these slight benefits our youth should be made, at a most impressionable age, to pay the price of military indoctrination and exposure to the notorious moral hazards of the military life, is utterly abhorrent.

"Finally, military discipline means training in unquestioning obedience to orders from the top, such as subjects of totalitarian governments are accustomed to. It is not training in self-discipline and social responsibility for citizens in a democratic society. For such training of free men and women we must look now, as in the past, to the religious family, free schools, free churches, and a democratic local community life."

Methodist Ecumenical Conference

Delegates Reported From Two Areas

The reports from two areas, Boston and Nashville, list the names of the following delegates to the Methodist Ecumenical Conference, to be held in Springfield, Mass., from September 24th to October 2nd, 1947: Boston Area Delegates, Ministers: The Resident Bishop; the Rev. Emory Stevens Bucke, editor of Zions Herald, Boston; the Rev. Ernest A. Shepherd, Concord, N. H.; the Rev. Elwin L. Wilson, Portland, Me. Laymen: Mrs. Hiram B. Gibbs, Worcester, Mass.; J. Bruce McCullough, Providence, R. I.; and Otis A. Maxfield, Malden, Mass. Alternates are, Ministers: Dr. Thomas R. Burns, Fall River, Mass.; Dr. Richard Kellogg, Manchester, N. H.; Dr. Clifford H. Osborne, Waterville, Me.; Laymen: F. Nelson Bridgham, Springfield, Mass.; Frederick L. Hooper, Lawrence, Mass,; Carl G. Kendall, Middleboro, Mass.; and Edward W. Mills, Brighton, Mass.

Nashville Area Delegates, Ministers: Dr. J. A. Bays, Knoxville, Tenn.; Dr. W. F. Blackard, Bristol, Tenn.; Dr. A. J. Walton, Nashville. Laymen: W. E. Brock, Chattanooga, Tenn.; Lee Davis, Nashville; and R. C. VanDyke, Tazewell, Va. Alternates are, Ministers: the Rev. John L. Ferguson, Nashville; Dr. Haskell M. Miller, Emory, Va.; Dr. E. E. Wiley, Jr., Maryville, Tenn. Laymen: Mrs. R. G. Boatwright, Coeburn, Va.; Mrs. Fred Estes, Nashville; and William C. Walkup, Knoxville, Tenn.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for June 22.

To Keep the Faith in Spite of All II Kings 25:1-12

The downfall of Jewish nationalism

Jerusalem, the symbol of the religious faith and the national life of the Jews, was destroyed "in the fifth month, on the seventh day of the month, in the nineteenth year of King Nebuchadnezzar's reign over Babylon."

Thus ended the national life of the Jewish people and opened for them a long chapter of existence as a people without a country. The struggle for a permanent homeland for this homeless people has not yet ended. It has finally reached the United Nations and the world awaits the decision of this organization on this age-long struggle of the Jews for a country of their own. Jewish national history is the record of a long struggle between kings and prophets. In other words, the conflict was between religion and nationalism. Israel was made a nation out of a group of scattered tribes by Saul. When King Zedekiah was captured by the king of Babylon and carried away in blindness and in fetters of brass, the death blow to Jewish nationalism was dealt. Despite brief periods in which the fires of nationalism were rekindled, the Jews have looked and longed in vain for the restoration of Jerusalem as their national headquarters.

Zedekiah put his trust in Egypt in his war against the Chaldeans. Babylon won, and the extent of this national calamity can hardly be measured. The old game of power politics registered its victor and its vanquished. Jerusalem furnished the world an example of the danger of mixing nationalism with religion. The Jewish religion got all mixed up with the fortunes of Judah as a nation. The defeat of Zedekiah put an end to this alliance of religion and nationalism. The destruction of Jewish nationalism ended the dream of a national religion that would make Jerusalem both the political and religious capital of the world.

The survival of religion

The Jewish religion outlasted the Jewish nation. This is a remarkable testimonial to the survival power of true religion. It also is a mighty evidence of religious independence from any national pattern. God does not stake organized religion on the fortunes of a secular state. There never has been a thoroughgoing religious state, much less a real Christian nation.

Nationalism is the modern substitute for organized religion. Wars are fought today by armies fighting under flags and in the uniform of a particular nation. There have been millions of national martyrs on battlefields. We see that it is possible for a citizen of a nation to follow the rules of patriotism as an expression of nationalism and in order to be classed as an orthodox nationalist. The refusal of a spectator at a major league game to rise from his seat, when the national anthem is played over a loud speaker, would be very dangerous. But the same spectator can, with impunity, "cuss" the umpire and players as soon as he sits down. Heresy trials are outmoded, but nationalistic witch hunts are now on in full force.

All of this means that we have, in a nation, a loyalty to the national symbols, which outranks loyalty to God. The state has it own religion, and it is not the worship of God. Let nobody be mistaken about this point. However, there is a remnant of true patriots who, like the old Jewish prophets, put God before the nation, right or wrong. This nation—under God—may endure for a long time. But it will not endure very long under selfish leaders, a Godless and sinful citizenry, or a noisy, petulant, frothy, flag-waving patriotism. God has *no chosen people*. He is the God of all the world. So far, he has not required of his followers a mighty army. As one old Methodist preacher once said, "Jesus Christ did not tell his followers to go into all the world and shoot the gospel into every nation." We are moving into a world in which combative nationalism will become as extinct as an Egyptian mummy.

Offer Awards For Best

Chicago (RNS) Awards for the best religious broadcasts being aired over local stations are being offered in a nation-wide contest sponsored by the Religious Radio Workshop at the University of Chicago, it was announced here by Dr. Ross Snyder, dean. Entries for the competition, which will become an annual feature of the workshop, will close Aug. I.

Prizes of $25, $15, and $10 will be given to programs judged as first, second and third in quality in each of the following categories: interpretation of community affairs; religious education; radio sermons; Christian family living; biography; religious news; the church in action; worship services; and programs for children and young people.

The religious Radio Workshop is conducted at the University of Chicago under the auspices of the Joint Religious Radio Committee and the Federated Theological Faculty of the University of Chicago.

Help For B. U.

The New York East Conference at its session of Saturday morning, May 17th, passed a resolution of support to the Crusade Challenge Campaign of the Boston University School of Theology, in which resolution tribute was paid to Dr. William H. Stewart, a member of the conference. who is director of the campaign and recently appointed Professor of Practical Theology of the school.

The resolution was introduced by Dr. L. F. Worley, pastor of the First Methodist Church, Stamford, Connecticut and was signed by forty-seven ministers and lay members of the conference. The resolution stated:

"Whereas, the Boston University School of Theology has undertaken to extend its resources for the training of Christian leadership by inaugurating the "Crusade Challenge Campaign" and

"Whereas, responsibility in this work, as well as in the field of practical theology, has been entrusted to one of the most able and consecrated ministers of the New York East Conference, the Rev. William H. Stewart.

'Therefore, be it Resolved that the New York East Annual Conference of The Methodist Church through its churches, ministers and members, pledges its earnest and loyal support to the "Crusade Challenge Campaign" and its sincere good wishes to Dr. Stewart in his labors for an institution which has trained so many persons for service to The Methodist Church and the Cause of Christ."

The original copy of the resolution, containing the signatures, was presented to Dr. Stewart, duplicate being furnished for the secretary. The campaign mentioned in the resolution is for two-thirds of a million dollars, which, if secured before January 1st, will

enable the school to qualify for a grant of $333,333.33 from the "Crusade for Christ," fund of The Methodist Church. The million dollars will be used to erect a new School of Theology building on the Charles River campus of the university.

Discussion Of Palestine Question

New York, May 29—Christian leaders and educators representative of every denomination and every section of the country met (May 29, 30 and 31) for the National Seminar of the American Christian Palestine Committee, held at the Moraine Hotel in Highland Park, Illinois. The National Seminar, the third annual meeting of American Christian Palestine Committee leaders and delegates from communities all over the country, achieved particular importance this year because of the urgent need for a solution of the Palestine question and its current consideration by the United Nations.

It was the aim of the delegates to the National Seminar to evolve a program for effective and enlightened Christian action on a problem that is of world concern. To this end, an intensive schedule of speakers, panel discussions and planning sessions was arranged for the three-day meeting.

Following the keynote address by Dr. Carl Hermann Voss, executive secretary of the Church Peace Union, the opening session of the seminar was devoted to a discussion of the recent special session of the United Nations on Palestine. Edgar Ansel Mowrer, noted journalist, spoke on the subject "Palestine on the Agenda of the United Nations."

Every aspect of the Palestine question was considered at the sessions, which were attended not only by leading members of the clergy, but by many outstanding educators, judges, and representatives of more than 100 cities. The topics ranged from talks by leading clergymen on the "Prophetic" and "Biblical Backgrounds for Zionism from a Christian Point of View," to an address on the "Jordan Valley Authority" by Dr. Walter Clay Lowdermilk, Assistant Chief of the Soil Conservation Service of the United States Department of Agriculture.

Father George B. Ford of Corpus Christi Church in New York City, the Rev. Joseph Johnston of Washington, D. C., Judge Robert Gorman, the Rev. Malcolm N. Twiss of El Paso, Texas, Dr. Harold Ruopp of Chicago, Dr. Sumner Martin of Indianapolis, Judge John Gutknecht of Chicago, and Mrs. Howell Van Auken of Detroit served as chairmen of the various sessions.

The American Christian Palestine Committee was founded by the Hon. Robert F. Wagner and the Rev. Dr. Henry A. Atkinson, and is headed nationally by the Rev. Dr. Daniel A. Poling, the Hon. Owen Brewster, and the Hon. James M. Mead.

Is Vermont Our Parish?

ELDON H. MARTIN

Part VII

As we pause once more to take a comprehensive glance at Vermont Methodism in the light of all that we have been saying, we begin to realize how impossible it is to understand these churches without understanding their environment. They are what they are because they are in Vermont, and are subject to the same limitations and problems which are created by the advanced degree of social maturity to be found in the state, and by which all other forms of community life are affected. Neither The Methodist Church at large nor the churches in Vermont have clearly faced this fact as yet. During an era of social and economic expansion, the church, as well as other institutions, uses such watchwords as growth and development and measures its success in terms of size and statistics. As a result, the minister is led to feel that he is not making progress in his profession unless he can preach to growing congregations, build up a constantly increasing membership, receive a salary increase at fairly frequent intervals, and always move to a larger church when he comes to a change in pastorates. This is one of the main reasons why the rural pastorate has been so persistently regarded as a low grade field of service.

This point of view has affected Vermont Methodism in two ways. In the first place, Vermont has been pigeonholed in the minds of outsiders as an overwhelmingly rural state,—which of course it is. In consequence, Vermont has suffered discrimination because it is poor, because its churches are country churches, and because it often is regarded as a queer, backward little place where no enterprising person would care to settle down and live. Young men who have completed their training and are ready for service hesitate to begin their ministry here because it seems to offer so little opportunity for advancement. Others who have the courage to do so, often regard their work as purely temporary and transitional, and wait impatiently for release. Their feelings of dissatisfaction frequently are intensified by the fact that they are not prepared for the type of work that needs to be done in Vermont. Broadly speaking, no comprehensive program of ministerial training has yet been offered that prepares a minister thoroughly and effectively for service in a rural field. The truly effective country preachers are those who have learned their lessons, not from books alone (although culture and erudition are indispensable assets) but also from years of practical experience.

As a result, the rural church repeatedly has to accept a poorly trained and ineffective ministry. The pastor may be a man of inferior ability who is appointed to the country parish because he is not qualified to serve a church paying a larger salary. Or he may be a young man just entering his career, who is being tested out and groomed for what is considered to be more important service elsewhere. In either case the church suffers from the lack of seasoned constructive leadership, and pastoral changes are frequent.

One country circuit in Vermont has had ten different pastors in a period of seventeen years; another has had seven in four years! Some of the "lame ducks" who have been shuffled around among parishes like this have piled up astonishing records of ineffectiveness,—average pastorates of from one and a half to two years in length, deficits, falling benevolence records, dwindling church schools, and a scanty fruitage of pastoral labor in terms of baptisms and accessions to membership. Meanwhile, the pulse of the church beats more feebly from year to year.

In the second place, Vermont churches suffer keenly from the fact that they have been and still are under constant pressure to measure up to standards of achievement which are out of adjustment with the conditions under which the people live. In a general way these churches face the same problems which are confronting every rural section of America. But, as we have observed in a previous chapter, the situation in Vermont is conditioned by the fact that a static economy and a stabilized social order have been developing in this state

(Continued on page 568)

Where The Wind Blows

JOHN W. McKELVEY

Martin Niemoller, by his example and witness, furnishes the framework for what ought to be said concerning the church and the influence of the church on our modern age. In an Advent sermon a year ago at Frankfurt, he said, "From all sides we are told: See to it that we have a strong and influential church that can seize its opportunities! Such thoughts and proposals may be honestly and well meant; but—a powerful church? Let us forget such human thoughts regarding God and His work!" It is apparent that this defender of the faith is not too much impressed with the statistical strength of the church, the members enrolled, the number and cost of her buildings and religious institutions, or even the amount of her benevolent and missionary expenditures. The fact is, he sees the church as something vastly greater than the sum of these more or less tangible things; he sees the church as God's work, God's field, God's building, God's Spirit. The idea is expressed with poetic insight in the words which Jesus uttered to Nicodemus: "The wind bloweth where it listeth," that is, not according to our command; but, heeding a Higher Voice, it fulfills a divine purpose.

If we will calmly and dispassionately examine ourselves, who make up one tiny segment of the church today, and who, according to St. Paul, are in the world but not of it, we can quickly grasp how God is using us, even in spite of ourselves.

We know, for example, that in the last World War we wielded the mailed fist and in brutal actuality razed our enemies to the ground; but, however it came about, we know that God was working among us at the same time, directing us within the church, through our Crusade for Christ, UNRRA and similar agencies, to feed and clothe the war-ravaged peoples in Europe and Asia and to help them rebuild their churches, hospitals, and institutions of Christian learning. This is not to say that our funds have or ever will meet the agonizing needs and unbelievable devastations of the last World War. This is not to boast and imagine for a single moment that the church holds for every given crisis the golden key to resolve all the conflicts and divisions in the world today. This is only to say that "the wind bloweth where it listeth," that beyond our powers to comprehend, "God *is* in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconcilation." Even if we would, according to Harry Kemp, *We* cannot put the presence by, of him, the Crucified, Who moves men's spirits with his love as doth the moon and the tide.

God Powerfully Moves the Church

When we look at the silent and indirect influence exerted by the church in helping men and nations bridge the chasm blasted across our post-war world, we must first of all cry out as did the Psalmist, "This is the Lord's doing; it is marvellous in our eyes." And immediately we must go on and confess with the prophet Isaiah, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."

I know we are a little loathe in this age of power to acknowledge our dependence on God the Omnipotent. We are prone to behave like young George who went one day after dinner to his grandfather, who was lounging in an easy chair and shaking the rafters with snores, and began twisting one of Gramp's vest buttons. When his mother protested, George replied, "I'm not disturbing him, mother. I'm just trying to get another station." We, too, try to get away from this ever-recurring message of the Scripture, but try as we may, we realize at last that it is inescapable. God is at work in and through His church and there is no prevailing against him.

Certainly one manifestation of the effect God has exerted on the principalities and powers of this present-day world is the contribution the church is

Caravan Coming to New England

Miss Edith M. Jordan, executive secretar of the New England Conference Board Education, announces that the plans for th coming of a Methodist Youth Caravan this conference for seven weeks, beginnin June 28, have been completed. The carava is composed of four young people and counselor, who will spend ten days at th Training Centre at Williamsport Junior Co lege, Williamsport, Pa., before beginning th work in New England. The counselor th year will be coming from Nashville, Ten

The seven churches that have scheduled th caravan for this season are as follows: Hu son, Mass., the Rev. J. A. Stevenson, pasto June 28; Spencer, the Rev. F. J. William pastor, July 5; Wilmington, the Rev. O Maxfield, pastor, July 12; West Chelmsfor the Rev. Warren Roberts, pastor, July 1 Park Avenue Church, Worcester, the Re Arnold Lewis, pastor, July 26; Hyde Par the Rev. T. R. Bowen, pastor, August Parkman Street Church, Dorchester, the Re F. C. Wilson, pastor, August 9.

The pastors and representatives from th churches will meet with the executive s retary for the final planning conference Boston, Friday, June 9.

This is the third year that New Engla Conference has had a caravan. The carav members give their services without rem eration, and bring a real contribution to youth program of the local church. Th are especially prepared to give guidance a inspiration in the work of the four co missions of the Methodist Youth Fellowsh

American University

Senator Arthur H. Vandenberg, of M igan, presiding officer of the Senate, recognized as the most distinguished pu servant of the year at the commencem exercises of The American University, J 2nd, as the degree of doctor of laws was ferred upon him by President Paul F. Do lass. Each June the university by nationw poll selects the person who has made largest contribution to the public welfare his citation President Douglass said tha a time when change in political leader made necessary a united front in a const tive foreign policy, Senator Vandenberg created a new word in the world vocabu —"peace-living nations." Senator Van berg expresses, he said, the American sistence that the "peace-living nations of earth must strive to achieve a new inte and a new reliance in the sanctity of i national engagements upon which the w can build the edifice of permanent p with justice in a free world of free n

The university also honored Rober Fletcher, chairman of the university's b

trustees, with the degree of doctor of laws. . Fletcher, dean of the leaders of the cen-y-old railroad industry, represents an in-stry with a 28 billion dollar plant, a mil-n and a half employees and one third of world's track mileage. President Douglass tated Mr. Fletcher's definition of the mean-of an American by saying that "Dem-racy is an aristocracy of merit and is the portunity for excellence of performance." Bishop G. Bromley Oxnam, of New York, ve the Commencement Address.

Getting a Kick Out of Life

William L. Stidger

Out of the Mouths of Babes

A young mother had called her five-year-l to dinner five times. But he was busily gaged in some highly important thing, small boys usually are when they are called dinner, or to wash their hands and neck, to go to bed. He failed to answer her sum-ons. The impatient mother decided that e would have to spank the little rascal and ch him to obey his mother, and at least answer when she called him. She walked ith deliberate steps out of the dining room d on the front porch.

"Young man," she demanded crossly, Why don't you come to dinner when I call u? I've called five times already!"

"But, Mother, I only heard you call three nes; and, besides, I'm watching God put e world to bed."

The indignant mother looked up to where r young son pointed, and for the first time w the magnificent sunset, with its deep rk clouds in the west, fringed with silver d gold. It took her breath away; she gged close the little son whom she had en going to spank a moment ago, and said, ou darling Billy! Mother is glad to know at you are watching God put the world bed; and, really, that is much more im-rtant than coming to dinner, isn't it?"

"I'll say it is—and how!" replied her so-isticated five-year-old, with a grin of under-nding. Then he added another sentence hich set little songs singing in his mother's art, "It's a bootiful sunset, Mother; a booti-l sunset, ain't it?"

"Billy, please don't say 'Ain't it'; but it *is* a autiful sunset, and God *is* putting the orld to bed."

This reminds me of one of my young the-ogical students who, having been absent om class three times during the spring rm, gave this as his excuse: "I was out nning my fists through clouds." I accepted e excuse, and gave him an "A" in the urse. He later left the ministry and is now e of this nation's truly great landscape inters. Yes, we all get more out of life by atching God put the world to bed and by nning our fists and arms and souls through ouds.

making to freedom. I am not too sure how this is fully accomplished. One Christian leader has asserted that the church possesses only three weapons against worldly power: namely, "patient suffering, quiet but active love, and speech which is bound to the Will of God." Such a church, continues Dr. Bennett in "Christian Ethics and Social Policy," "which has a gospel that it must preach in order to be true to its very nature as a church will demand freedom to preach it, and, if it is in any measure successful, will hold the door open for the freedom of others to criticize the state." This is nothing else than the outgrowth of the apostolic doctrine. "We ought to obey God rather than men." This of course invites persecution and reviling and all manner of evil aligned against us falsely, but *ipso facto* by God's inscrutable power this leads directly to another eventuality: "The blood of the martyrs becomes the seed of the church,"—not of an ecclesiastical hierarchy, not of a goodly fellowship, not of a new moral order, but of a Godcentered society of men banded together to fathom the deeper levels of human need, and motivated by an ultimate faith that transcends all success or failure to undertake the responsibility of planning and economic strategy for our atomic age.

God Mysteriously Guides the Church

Two things are thus strangely true as we seek to fathom the significance and power of the church as an instrument for good, for peace, and for brotherhood. First, the church is the Lord's, for He has established it; and second, the church is "a bulwark neved failing . . . for God hath willed His truth to triumph through us," to use the matchless words of Luther. A third truth there is: "God moves in a mysterious way His wonders to perform." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." Ah, if we knew the paths of the wind or its way through the deep waters! But it is not given to us to know this. We know only this, "*God* plants His footsteps in the sea, and rides upon the storm."

We know that God is at work, that God is in Christ reconciling the world unto Himself, that God is able to do exceeding abundantly above all that we ask or think, that God has taken us, weak and unworthy though we be, and has used us to His glory, we know not how. We know that often we have been affrighted at the hosts of them that rise up against us. We know that we are invariably outnumbered in the warfare against the powers and principalities of darkness, that the ponderables, the tangible and calculable factors are overwhelmingly stacked up to undo us. Even so, we know that when God is with us, who can be against us? —when God has marshalled together His imponderables, the weight of righteousness, the strength of purity, the invincibility of truth, the patience of meekness, the capacity of vicarious love, to mention only a few, who can stand?

The poor, faltering faith of any and all of us is needed and has by no means been in vain. How God could make much out of it is more than we can understand, but the fact remains that He has. Even when we got tangled in the fearful meshes of bloody war and sent our sons and brothers and fathers to the far ends of the earth to uproot the malefactor and slay the oppressor, they wrote back the amazing news that they found the church there. In the wake of warfare, ruthless and devastating as it was, our boys met the fuzzy-wuzzies and aborigines and in the ensuing conversations "spirit beareth witness with spirit" that they were alike sons of God; and if sons, then heirs, heirs of God, and joint-heirs with Christ; if so be that they suffer with him, that they be glorified together. I am not able to enumerate or even to envisage the infinite number of blessings which God has mysteriously, yet truly and effectively, accomplished through His household of the faithful. But of one thing, I am confident, He has caused us to regard and cherish, without which there is no enduring hope for our world. He has taught us that "in Christ there is no East or West" and that all mankind may be united in His service.

At the beginning of the year I found myself travelling by train along the north branch of the Susquehanna River. The river was full of ice floes. As

(Continued on page 572)

On Conferences New and Old

John Mark

"It was a nice conference, wasn't it?" So ran the conventional estimate (with the emphasis on the "nice") of the recent session of the New England Annual Conference of The Methodist Church.

There had been nothing startling. The reports were routine, liberally sprinkled as usual with dollar signs, reports of new babies, and glowing accounts of new oil burners in parsonages. Balloting for General and Jurisdictional Conference delegates dragged on endlessly. The younger fry were kept in their place. There will be no radicals to disturb the equanimity of the great General Conference when it convenes in the neighborhood of the late George Apley. When the demolition experts had finished with the report of the Commission on Social Ethics and World Peace, it looked like a Russian city after Hitler.

The high point of the conference was undoubtedly the impassioned announcement that the $175,000 Pension Fund campaign was "over the top." Wreathed in smiles, the brethren stood and sang the "Doxology," and an era of good feeling prevailed. No more campaigns for funds, and a pension rate of $30, that is, if interest doesn't fall to one half of one percent!

Your correspondent did not sing. This is not to say that he does not desire comfortable old age, free from want and worry. He does! But we could have been a bit more modest in our enthusiasm. There was something unseemly about Methodist preachers praising God because they, at least, were to be safe and comfortable. This in a world where in Europe alone 100,000,000 people stand at the brink of starvation, while countless millions in other lands are in varying stages of hunger and desperation.

The whole proceeding stirred reflections. Time was when annual conferences set themselves to the discussion of the deep things of religion. For instance, consider the agenda in the days of the great John Wesley himself. The very first conference, in 1744, proposed the inital question: "What to teach; how to teach; and, what to do; that is, how to regulate our doctrine, discipline and practice." From this springboard they went on to a discussion around the questions: "What is it to be justified? Is faith a condition of justification? What is faith?" The great doctrines of New Testament Christianity, the nature and purpose of the church, how best to carry on the basic work of evangelization, searchings of heart regarding personal religion—these were the themes that agitated the conferences in the days of the "first, fine, careless rapture" of the Methodist revival. "Why are we not more holy? Why do we not live in eternity; walk with God all day long? Why are we not all devoted to God; breathing the whole spirit of missionaries?" Thus they searched their souls and kept the altar fires alight.

In these early conferences there was talk about money, to be sure. How to support the worn-out preachers; how to secure funds for new preaching houses; how to insure systematic income for the spread of the gospel. But a reading of the "Minutes" of the years 1744 to 1789 will reveal far less about pounds and shillings than any gathering of the Methodists today. There is a crass, materialistic sound to contemporary reports, and an emphasis upon worldly values and victories in present-day annual conferences, that is disheartening, and certainly far afield, either from New Testament faith or the revival of Protestant Christianity that swept across the British Isles in the 18th century. The spiritual note is lacking.

Our recent conference was illustration enough. What great fact of faith was uplifted for a sin-sick world to behold? What message of salvation did we proclaim to men threatened with annihilation by a rain of atomic death? What plans did we announce for winning the hearts of men to the selfless Christ? The courageous, authentic, crusading note of vital Christianity was hopelessly lacking. There was no holy boldness, no venturing in untrodden ways. We were concerned only with security and ease.

On the final day a layman (who was a woman!) said to the writer: "I remember when Methodist ministers used to think about serving others. Now they seem to be concerned chiefly with themselves." Unfair? Possibly. Carping and insincere? No. She was obviously speaking from reluctant conviction. The fact that she would say it at all should make the minsterial brethren stop and ponder.

It would do us all good, both clergy and laity alike, to read again what an original Methodist conference was like, and then let our shamed and repentant spirits carry us forward to a recovery, both of the spirit and mission of "plain, old, Scriptural religion," that we might again rejoice, as did Wesley in 1744: "Behold, the day of the Lord is come! He is again visiting and redeeming his people."

Gilmour, Rothery & Co.

— S. T. EMERY —

INSURANCE

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Is Vermont Our Parish

(Continued from page 565)

much longer than in the rest of the cou try. Shifts in population and changing bu ness conditions have forced the Methodi to abandon churches, combine churches circuits, consolidate parishes, establish uni circuits with other denominations in so communities and federate with them others. The financial income of many p ishes has declined persistently over a lo period. In many communities in the no and central sections of Vermont the incre of the Roman Catholic population has creased the difficulty of maintaining Prot ant work.

The growth of The Methodist Church Vermont never has been spectacular; its c tribution to Vermont life has been qualitat rather than quantitative. For many ye Methodist churches have had to make adj ments and adapt themselves to circumstan The ministers have watched their constitu cies mark time, or even begin to fall while their congregations and their chu memberships have come to a standstill, cause the community itself is no longer gr ing. Most of the lay responsibility is car by men and women over fifty, for younger group grows slowly but stea smaller. A pastor recently said, "There no people in my church between the of twenty-five and thirty-five." In an incr ing number of churches they are all too and while the older people like to re their control of church affairs, the your adults of the postwar period are not ke interested in matters of religion.

At the same time the various commiss and boards of the church at large contin urge these societies to increase their bud their contributions to missions, the scop their parish programs and their member The suggestions and helps that come headquarters often are written by pe who do not understand a Vermont com ity and who appear blissfully unaware of fact. Promotional literature, as a rul written only with a hustling thriving ch in a growing town in mind. Praise and mendations usually are reserved for churches that can turn in the biggest re of mass achievements. The ministers been judged by the rest of the church they have been trained to judge them on the same basis. No one seems to given a thought to what it means to mi to a society that is growing old.

What *does* it mean?

It means a small church struggli maintain its services in a rural neighbo that is strictly limited from every po view. The population has not grown hundred years. The children leave to soon as they graduate from the eighth in the country school, and the overwhe

ıajority of them never come back to live t home again. The best paying contributors) the church are over sixty years of age.)ne by one they die, and new money is ex-eedingly hard to get; as a matter of fact, obody in the neighborhood is wealthy. A ew are trying to keep what modest amounts hey have. There is a great scarcity of un-xploited resources for church membership. The main sources from which the average hurch recruits its new members are stran-;ers who move in from outside and the hildren of the constituency who grow up in he local church school; but in the type of hurch that I am describing newcomers are are and the few children who are available nove away almost as soon as they are old enough to join. Only a group of case-hard-ened non-members and non-church-goers are eft, who have lived in the community for years and have been interviewed again and again to no avail. They have known the church people from childhood and are al-most impossible to reach.

The pastor is tempted to believe that the situation is hopeless. As he looks over his congregation from Sunday to Sunday he realizes that almost every person in the com-munity who is at all interested in the church is there, that the absentees are about as im-mune to religion as if they had been in-noculated against it, and that even if his entire parish did come to church the gather-ing, as crowds go, would not be large. Fur-thermore, the parish never will be any larger. In fact the pastor has watched it grow smaller. He has buried his older parishioners one by one, but no one comes to take their places. With a heavy heart he is forced to admit that he cannot make his church suc-cessful in any of the usual ways. People on the outside pronounce him a failure and he begins to believe it himself. If his ambition holds out, he tries to escape; otherwise, he is apt to say, "What's the use!"

Such a spirit of defeatism is contagious. A church soon becomes infested with it, if the leader has lost heart, and especially so if the people have a frequent succession of dis-couraged pastors. As one man remarked, "Like the Indian's gun, my church needs lock, stock and barrel!"

As one of the basic steps in an effort to meet this situation, Methodism has been giv-ing financial assistance to the weaker church-es in Vermont, partly through a mainten-ance program sponsored by the Board of Missions and Church Extension, and partly through sustentation funds raised among the Vermont churches themselves. The list of parishes given assistance as well as the total amount of money expended has varied more or less from year to year. Some parishes have received continuous help for more than twenty-five years. At the present time twenty-nine churches are receiving missionary sub-sidies to the total of $7,500, about half of which is provided by the General Board of Missions and the remainder by conference sustentation funds.

"It should be kept in mind that all the facts, figures and statements that appear in this series of articles are as of 1940. No at-tempt has been made to revise them. Super-ficially the picture in 1947 is somewhat dif-ferent; but such changes as have come as a result of the war hardly offer a basis for re-liable conclusion; and at heart, as Vermont has come through the war, it has lived up to its traditions once more. Vermont is still Vermont!" — E. H. Martin.

(To be continued next week)

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Miscellaneous Advertisements

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Confers Degree On Sixth Child

SIOUX CITY, IOWA—Two new titles, one for each end of her name, were conferred upon Miss Katherine Roadman on June 2. At both ceremonies her father, Dr. Earl A. Roadman officiated. On Monday morning, as president of Morningside College here, he made her a B.A. In the evening, as a Methodist minister, he made her a MRS.

Unprecedented, probably, among college presidents is Dr. Roadman's record of having presented college diplomas to eight members of his family—six children, his wife and a son-in-law. All six children, their wives and husbands, and the 12 grandchildren gathered here for Commencement. Dr. Roadman christened three of the grandchildren in the afternoon.

Leaving the grandchildren in the care of a graduate nurse and helpers, President and Mrs. Roadman, with the 12 adults of their family, are spending a week fishing at Hudson Bay Trading Post, Lac La Croix, Canada.

New England Southern Conference Appointments

New Bedford District

May, 1947		1947-48
District Superintendent,	G. A. Dahlquist	G. A. Dahlquist
Acushnet,	G. C. LaMotte	G. C. LaMotte
Bourne,	E. L. Kimmell	E. L. Kimmell
Bridgewater,	A. L. Lewis	L. E. Bauman
Bryantville, West Duxbury,	W. A. Forred	W. A. Forred
Cataumet,	M. W. Cook	M. W. Cook
Chatham and So. Chatham,	S. H. Smith	S. H. Smith
Cotuit (Federated),	R. H. Clarke	R. H. Clarke
Cuttyhunk,	Mrs. L. Haskell	Mrs. L. Haskell
Dighton, Myricks,	J. H. Pritchard	J. H. Pritchard
East Bridgewater,	Alex Porteus, Jr.	Alex Porteus, Jr.
East Harwich, South Harwich, and Orleans,	F. P. Frank	F. P. Frank
East Wareham, Onset,	L. C. Robinson	L. C. Robinson
Fairhaven and Long Plain,	W. D. Hamilton	W. D. Hamilton
Fall River, Brayton,	R. W. Bolick	H. F. Morrison
North,	R. W. Bolick	H. F. Morrison
Quarry Street,	L. E. Bauman	M. E. Osborne
Park United,	A. L. Miller	A. L. Miller
Union,	T. R. Burns	T. R. Burns
Falmouth,	P. A. Ahern	P. A. Ahern
Middleboro,	P. Q. Brooks	P. Q. Brooks
Nantucket,	H. O. Bennett, Jr.	E. E. Fredrickson
New Bedford, Allen Street,	O. L. Griswold	W. H. Moseley
St. Paul's	H. D. Berlew	H. D. Berlew
Trinity,	W. T. Wallace	J. M. Shaw
Wesley and East Freetown,	Howard Hare	Howard Hare
Oak Bluffs and Chilmark,	C. W. Saunders	C. W. Saunders
Onset (Portuguese),	F. R. Medina	F. R. Medina
Osterville (Community), Marston's Mills,	J. L. Butler	J. L. Butler
Plymouth Memorial,	Peter Palches	Peter Palches
Portuguese,	Peter Palches	Peter Palches
Provincetown,	A. O. Dewey	A. O. Dewey
Sagamore,	J. W. Carter	J. W. Carter
Sandwich (Fed.),	J. H. Taylor	J. H. Taylor
Somerset (Fed.),	R. M. Brown	R. M. Brown
South Middleboro, South Carver,	W. O. Peterson	W. O. Peterson
South Somerset,	Joseph Gamson	Joseph Gamson
South Yarmouth, North Harwich,		Adam Schutz, Jr.
Taunton, Calvary,	J. M. Shaw	S. T. Lippincott
First,	J. M. Harrell	J. M. Harrell
North Dighton,	N. J. McClurg	N. J. McClurg
Vineyard Haven, Lambert's Cove, Edgartown,	J. C. Vernon	J. C. Vernon
Wareham and Marion,	G. R. Wolverton	G. R. Wolverton
Wellfleet and Eastham,	R. G. Colby	R. G. Colby
West Falmouth,	H. E. Wilber	L. C. Standifer
Westport Point,	J. W. Annas	J. W. Johannaber
Whitman,	G. W. Wiseman	G. W. Wiseman
Woods Hole,	H. M. French	H. M. French

Norwich District

(These appointments are in Connecticut, unless otherwise indicated)

May, 1947		1947-48
District Superintendent,	O. E. Crain	O. E. Crain
Attawaugan,	J. W. Eller	J. W. Eller
Baltic, Versailles,	C. S. Johnson	C. S. Johnson
Danielson,	N. B. Burton	N. B. Burton
East Blackstone, Mass., and Millville, Mass.,	John Bubar	To be supplied
East Glastonbury,	I. L. Hart	I. L. Hart
East Hartford, Burnside,	C. Hutchinson, Jr.	C. Hutchinson, Jr
Center,	M. F. Eller	M. F. Eller
Hockanum,	J. A. Olsen	J. A. Olsen
Gales Ferry,	Albert Abbott	Albert Abbot
Greene, R. I.,	G. W. Manning	To be supplied
Hazardville,	C. H. Ginns	J. B. Gate
Jewett City, Voluntown,	A. J. McRoberts	A. J. McRobert
Manchester, North,	J. M. Gage	J. M. Gag
South,	W. R. Ward, Jr.	W. R. Ward, Jr
Mapleville, R. I., and Glendale, R. I.,	G. S. Bieber	G. S. Biebe
Moodus,	Daniel Streeter	H.H. Crawford
Moosup, Oneco,	R. D. Sundberg	R. D. Sundberg
Mystic,	R. E. Henard	R. E. Henard
New London,	O. W. Bell	O. W. Bel
Niantic,	William E. Rhodes	William E. Rhode
North Grosvenordale, East Thompson, West Thompson,	G. S. Helps	G. S. Help
Norwich, Trinity,	W. E. Lowther	R. F. Seaver, J
Norwichtown and Bethel,	Norman Baker	Norman Bake
Old Lyme,		J. G. Bisbe
Old Mystic,	R. E. Jennings	R. E. Jenning
Portland,	I. L. Hart	Herman Meise
Putnam,	P. F. Smith	P. F. Smit
Quarryville, and So. Coventry	John Post	John Pos
Rockville, Vernon,	F. A. Dyckman	A. W. Jackso
Stafford Springs, Crystal Lake,	T. E. Akers	T. E. Aker
Thompsonville,	R. F. Seaver, Jr.	To be supplie
Tolland,		Philip Kin
Uncasville,	A. W. Jackson	W. E. Lowthe
Warehouse Point,	P. C. Hoyt	Frank Fellow
Westerly, R. I.,	R. H. Chrystie	R. H. Chrysti
Willimatic,	F. T. Bertram	F. T. Bertran
Windsorville and South Coventry,	Leon Burr	Leon Bur

Providence District

May, 1947		1947-48
District Superintendent,	E. E. Story	C. H. Ginn
Arnold's Mills,	W. H. Bath	W. H. Bat
Attleboro, Mass.,	R. W. Hibbard	J. K. Pearsd
Berkeley,	A. S. Muirhead	To be supplie
Brockton, Mass., Central,	L. C. Harris	L. C. Harr
Franklin,	M. E. Osborne	To be supplie
Pearl Street,	J. K. Allen	To be supplie
South Street,	R. L. Samuelson	R. L. Samuelso
Central Falls,	A. E. Tingley	A. E. Tingle
Chartley and North Rehoboth, Mass.,	O. J. Aldrich	O. J. Aldric
Cochesett and East Mansfield, Mass.,	E. C. McClurg	E. C. McClu
East Braintree, Mass.,	L. F. Almond	L. F. Almor
East Greenwich,	C. E. Teel	C. E. Te
East Providence,	S. T. Lippincott	W. T. Walla
East Weymouth, Mass., First,	David Carter	David Cart
Porter,	A. R. Malone	A. R. Malo
Hingham, Mass.,	W. D. Osborne	W. D. Osbor
Holbrook, Mass.,	R. E. Balcomb	R. E. Balcon
Hope,	C. W. Graham	H. O. Benne
Hull, Mass.,	A. M. Brockway	R. L. Ruhl
Mansfield, Mass.,	W. W. Stickford	W. W. Stickfo
Middletown and Portsmouth,	S. R. Luthy	S. R. Lut
Newport, St. Paul's,	H. K. Mousley	E. E. Ste
Calvary,	E. E. Fredrikson	G. A. Cummin
North Attleboro, Mass.,	James Ainslie	C. W. Graha
North Cohasset, Mass.,	A. F. Wood	A. F. Wo
North Easton, Mass.,	M. O. Martin	M. O. Mart

wtucket: Epworth and Hebronville, Mass.,	B. L. Hilton	B. L. Hilton	Scituate, Mass.	J. R. Rhodes	J. R. Rhodes
First,	R. Q. Whiting	R. Q. Whiting	South Braintree, Mass.,	G. H. Parker, Jr.	G. H. Parker, Jr.
Thomson,	J. A. Edwards	T. W. Bowmar	Stoughton, Mass.,	Frank Gulinello	Matt Mees
ovidence, Broadway Italian,	Salvatore Giambarresi	S. Giambarresi	Wakefield,	Wesley Hodge	Wesley Hodge
Cranston Street,	F. W. Gray	F. W. Gray	Warren,	J. K. Pearson	S. A. Livingstone
Friendship Street,	J. A. Dahlstrand	J. A. Dahlstrand	Warwick, Asbury,	P. M. Spurrier	P. M. Spurrier
Mathewson Street,	D. G. Wright	D. G. Wright	Hillsgrove,	E. R. Thomas	E. R. Thomas
Tabernacle,	J. D. Townsend	J. D. Townsend	Washington,	C. W. Saunders	G. S. Udy
Trinity Union,	H. C. Metzner	H. C. Metzner	West Abington, Mass.,	W. R. Keefe	W. R. Keefe
Wanskuck Asbury,	S. J. Moore	To be supplied	West Barrington,	Kenneth Page	Kenneth Page
Washington Park,	S. A. Livingstone	H. K. Mousley	West Warwick, Centerville,	W. C. Smith	To be supplied
ockland and Hanover, Mass.,	C. V. Bigler, Jr.	J. H. Misheff	Phoenix,	T. W. Bowmar	Frank Gulinello
			Woonsocket,	O. L. Monson	O. L. Monson

Special Appointments

R. G. Belcher, General Board of Education, Nashville, Tenn.

R. M. Bender, assistant professor of Philsophy, Baker University.

J. V. Claypool, secretary for the promotion f Bible use, American Bible Society.

L. H. DeWolf, professor, Boston University chool of Theology.

L. W. Dow, professor, Springfield College, pringfield, Mass.

W. E. Dunn, chaplain, U. S. Army.

F. A. Dykman, executive secretary, Conerence Board of Education.

C. W. Havice, professor, Northeastern Uniersity.

P. E. Johnson, professor, Boston University School of Theology.

F. M. McKibben, professor of Religious Education, Garrett Biblical Institute.

R. T. Mattheson, chaplain, U. S. Army.

E. A. Miller, United Church of Norwood.

E. W. Saunders, professor of Bible and Religion, Morningside College.

Ralph Stoody, executive secretary and director, Commission on Public Information.

H. E. Tower, director of audio-visual education, General Board of Education, Nashville, Tenn.

H. H. Tower, chaplain, U. S. Navy.

Deaconess Appointments

Fall River Deaconess Home

B. Marion Hope, superintendent.
Pearl L. Eble, director, Deaconess Home Community Center.
Nettie R. Haven, general worker.
Iva E. Tibbetts, supervisor, Girls' Home.
Lillian G. France, retired.
Sarah E. Landers, retired.

Providence Deaconess Home

Florence S. Stevens, superintendent.
Anna G. Giancola, pending transfer.
Vivian Grant, parish worker, Mathewson Street Church.
Ella M. Hayward, superintendent, Silver Lake Community Center.
Madeline E. Lary, Providence Deaconess Home.
Bina K. Frey, retired.
Hannah A. Solomon, retired.

Pawtucket and Central Falls Deaconess Association

Zillah J. Dower, superintendent.

Adventures With God

(Continued from page 561)

religion palatable too. Experience had thrown me back upon the forces of this world that belong to God. There was no maturity in this, but the ground was cleared for future development, without prejudice against and with confidence in the value of religion.

Then came the evening hours during the summer when the regular work was over and there was time to think. This fall I would go to law school or would I? It was a toss up. One evening that summer my parents called me to the kitchen and their tone of voice indicated that they had come to some decision. My mother asked me if I were going to law school that fall.

I replied, "No, I'm going to the theological school instead."

So that was that. We kept it a secret, but the die was cast and no regrets expressed about it. Quietly God had been at work.

There was nothing sensational in this shift to the ministry. It bothered me to be asked about "my call." It was real all right, but it was unseen and intangible. The God who makes slow and unseen growth had been doing it that way. And how can you describe growth? You don't even feel it, though you do know when the color of your thinking has changed, just as you know when the color of foliage has changed. That was the way it came to me.

There was not much adventure in my religion while at college, yet it grew in depth and in width. The tap roots were being pushed deeper and deeper into the soil of divine life, but you don't see that. The vision of the worth of religion to the common human life was being widened as my youthful nature demanded tangible values of religion. The usableness of religion in social and personal life became more evident. The evidence for this was gathered from a local experience but this did not lessen its validity.

The use of prayer and the inspirational value of church services steadily grew during college years. There were no distinctive, outstanding experiences that could be cited; but a steady, growing conviction, based upon what had happened to my thinking and living, had created real religious expectation. This, too, was an unseen growth rather than any announcement or proclamation.

This is a solid type of divine experience. It doesn't reform the world, nor enter into any crusades for a better order. It is not apt to excite evangelistically, but it is the kind that heeds the call of conscience and plods along to obey it. It rises to the demands of life, taking the bumps as well as the joys in stride, without much excitement in either case.

Conventional religion had no value for me. It was too tame and killed too much of the real life within me. Personal trust in God with the full expectation that he would guide and strengthen was my gradually-developed college faith. I suppose this rather selfish, yet profound personal faith was becoming pretty strongly rooted in my thinking. I didn't talk about it but used it every day. This is not the most profound Christianity, but it might lead to that, because all true faith begins in this personal trust.

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Wesleyan Service Guild

The second annual Wesleyan Service Guild Week End at Northfield, Mass., will be held on June 28th and 29th. This is for all members of the guild in the area, and for any other employed women or girls who may be interested.

The program this year will include round table discussions on organization, program methods, expansion; worship workshop; a presentation of missionary texts for the coming year; recreation; and inspirational addresses. The leaders of the conference will be Miss Marion Lela Norris, division secretary of the guild, and Miss Helen Loomis, former missionary to China.

Registration for the week end must be made before June 21st with Mrs. Abram LeGrand, 156 Fifth Avenue, New York City. Applicants should enclose the registration fee of $1.00. The rates for the conference will be $5.00 from Saturday noon, to Sunday noon, inclusive, plus the $1.00 for registration. Any who wish to come Friday through Sunday may do so at the rate of $8.00, plus tax. Registrants will be sent specific information regarding accommodations for the week end.

For further information regarding the Guild Week End at Northfield, write Mrs. Warren O. Grant, 741 State Street, Springfield 9, Mass.

Using the Opportunity Of Freedom

(Continued from page 557)

more freedom." The Gospel is a force of liberation. From the beginning it has set men free of the bondage of other days, and put them out on the highway of new and creative living. Paul was speaking for all followers of Christ when he said, "the law of the spirit of life in Christ Jesus has set me free from the law of sin and death."

But this freedom is not the liberty of license. It is the liberty of discipleship. In Christ men were freed from the old that they might be free for fellowship with the new. Paul gives a most striking illustration of this when writing about how slaves, now followers of Christ, should conduct themselves. These are his words found in the first letter to the Corinthians, chapter 7: "Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity. For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ."

Now a preacher is never more popular with people than when, in terms of their situation, he preaches the gospel of freedom. Let him stand before a group of young people and challenge them to be free of the restraints and restrictions which their parents and homes throw around them, and those young people will say, "that's the kind of a sermon I like." Let him preach the gospel of freedom to laboring men—urge them to get out from under every limitation, and regulation, even every bargain which management and government, has made with them—and liberal and radical labor leaders alike will hold him in high regard, perhaps even as a modern prophet. Or let him address the local service men's club, or talk to a group of business men and fire them with enthusiasm to break down the restraints and limitations which government has put upon capital, business, trade and commerce, and they will pat him on the back with fervor and regard him as one of the true defenders of a threatened democracy.

To be sure a part of the Gospel message is "if you can gain your freedom, avail yourself of the opportunity." When Paul said that he was speaking in the spirit of Christ. Religion is a call to freedom. It does say, "Ye have heard of old time, but I say unto you."

Nevertheless, the Christian religion does not stop there. We are called to urge people on to freedom, youth and adults, laborers and capitalists, not merely that they can be free from restraint, but that in the new life they can be free for loyalty to the best and service to the highest. The Gospel gives freedom from serfdom, that men may become the servants of Christ. It grants freedom from Moses and the Law, that men may become disciples of the Master. It severs the binding ties to earthly rulers, that men may be loyal to the kingdom of God.

A situation in our own country is an illustration of this matter. All Negroes of the south gained their freedom by the Emancipation Proclamation, and with the victory of the north over the south in the war between the states. Roughly speaking, however, that body of Negro people fell into two groups when their freedom came. To one group freedom meant that all chains with the past were broken. They were free from everything that had made their life hard, bitter and poverty-ridden. And for them that was the end of the matter. Free from the past they just drifted, and as the years have passed, when certain conditions in the South are examined, it is no wonder that some have questioned whether or not the last state of the Negro has become worse than the first.

But another group of Negroes hold the answer to this question. For these freedom brought with it an opportunity for a new kind of slavery. Free now from their masters who did all of the thinking, planning and deciding for them they became the slaves of new learning. Free from the plantation as chattels they became slaves as students of the school. Free from the lash of the taskmaster they became the slaves of agricultural science. Free from the subservient religion of their masters they became disciples of the Way to discover the meaning of Christ for their own lives. Free from the bondage of the slave system, they became the dutiful servants of a growing democracy and thereby among its most notable citizens. So these Negroes represented by such leaders as Booker T. Washington, George Washington Carver, Roland Hayes, Marion Anderson and thousands of others have turned the tide of the Negroes life in America. A new day is ahead in race relations; not only because the white man is lifting the intolerable bars of restraint and restriction which even since the days of emancipation he has held over his Negro brethren but because the Negroes themselves, in ever increasing numbers, are rising to a new level of life by discipline to the best and loyalty to the highest.

The call of Christ is to freedom. It is away from the old and on into the new. His call warns us against all of those who would restrict us from our inalienable rights as the children of God, but it is also a call to service and discipleship. He not only says, "be free," but he says, "take up your cross, and follow me, for whosoever loseth his life for my sake shall find it."

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Where the Wind Blows

(Continued from page 567)

my train sped down the tracks I said to m self "My! the river seems unusually slu gish. Those floes don't seem to be moving Soon, however, my train stopped at one the innumerable way-stations. As we wait momentarily for a passenger to get on, glanced again at the river. To my amaz ment it was flowing swiftly, the ice flo moving rapidly downstream. I knew i stantly that its seeming lack of moveme was an illusion, due to the swifter moveme of my train.

So it is with us in life's swift course. our haste we seem to outrun God. We ne to heed the psalmist's exhortation: "Be stil and then we shall know that the Lord is G that He works and is never weary, that l lives and reigns, world without end!

What Will Be Your Account?

(Continued from page 555)

esus was way ahead of modern psychologists who speak about thought preceding action s a modern development in education. The evelopment of the mind takes place when ne takes seriously the incentive for learning. The justifiable incentive for learning is to nake oneself better than he is, whether it e in academics or in the further development of a skill. If a person does not care nough about himself to improve himself, n spite of inducements such as grades, prizes, r praise, he will never learn to make himself etter.

For the Christian development of one's nind these channels of learning are at our lisposal. There is the reading of the Bible nd religious literature. There is prayer and vorship, both public and private. There is he challenging field of social and racial elationships. There is the experience of valking humbly with our God, the source of wisdom. For this enlargement of the nind, Methodists have a very good example o follow. John Wesley once said, and lived by it, "The thing which I resolved to use every possible method of preventing was a narrowness of spirit." That results from a narrow mind.

Another aspect of the stewardship of life concerns one's acquiring. There are ethical principles to cite when one considers the motives for acquiring. The justifiable ethical premise is that the means justify the end. A lot of trouble, personal and otherwise, is due to the fact that we proceed on the basis that the end justifies the means. This is an accepted, but wrong, social custom. The mania for gambling and so called harmless games of chance are examples. Even the church is afflicted with this disease. What would you do, as a minister, when told, "As long as the church gets its money, what's the difference how it gets it?"

The character of the church and of our social life has been greatly undermined by people's adherence to the expedient of the end justifying the means.

Finally, an example of a man who embodied all of the implications of the meaning of stewardship—consecration of the entire self. The late Dr. Wilfred Grenfell spent his time, his talents, his whole life in service of the people of Labrador. He was asked to give "the low down" on this question: "Have you not envied your fellow surgeons in London, who have made fortunes in your profession?" Dr. Grenfell smiled and replied, "Low down or high up, this is the answer. I have had more fame than any man in my profession. I have had lots of chances to apply my skill. I have had loved ones with me, friends with me at all times, and the glory of a great sacrificial service. I call it the Stewardship of Souls.

God gave Dr. Grenfell a life, time, talents, and possessions. We have been given the same. Dr. Grenfell used all of his life for the common good of all men. He knew the meaning of stewardship: Consecration of the entire self. He was a true steward. We have the opportunity of being true stewards or dishonest, faithless, unworthy stewards like the one of whom Jesus spoke in his story of "Render an account of thy stewardship."

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Announces New Appointments

CHICAGO, Ill., May 29—Dr. Albert Marting, for 11 years secretary of public relations at Baldwin-Wallace College, Berea, O., has been elected superintendent of the Bethesda Home for the Aged in Cincinnati, O. He will begin his new duties September 1.

Graduated from Baldwin-Wallace in 1906, Dr. Marting also holds a bachelor of sacred theology degree from Boston University and a doctor of divinity degree from his alma mater. He has done graduate work at Ohio State, Boston and Harvard Universities, as well as at the University of Chicago.

Dr. Marting has served pastorates in Spencerville, O.; Pittsburgh, Pa.; Jersey City, N. J.; Portsmouth, Lakewood and Cleveland Heights, O. At the latter place he directed the building of the Church of the Cross where he was pastor for 11 years. While at Portsmouth, the Franklin Avenue Methodist Church was erected under his leadership.

Having served on the board of directors for a number of years, Dr. Marting will not go to the Bethesda Home as a stranger. Located in the Clifton section of Cincinnati, the home's three buildings house 90 residents in 40 acres of beautiful surroundings.

The Rev. Harold R. Barnes, superintendent of the Florida Methodist Children's Home at Enterprise, has been elected superintendent of the Fred Finch Methodist Children's Home in Oakland, Calif. The Rev. Charles A. Thompson, a member of the Florida Conference, will succeed Mr. Barnes at the Florida Children's Home.

During the six years Mr. Barnes was head of the Florida Children's Home, grounds and buildings were improved and more property purchased. The home's 10 buildings at present are housing 140 children. Service includes a registered dairy, print shop, laundry, barber shop, shoe shop, modern swimming pool and well equipped playgrounds. The endowment fund started by Florida Methodists provided the necessary funds to carry on the work of the home. Mr. Barnes was editor of the *Florida Methodist,* official publication of the conference.

The Fred Finch Home which Mr. Barnes is to head, was founded in 1891. It accommodates 70 children and conducts a well organized program for the children of the state under the annual conference. Plans for expansion, through the cooperation of the California Conference and the city of Oakland, have been completed and are now ready for development.

Mr. Thompson, a former business man in Indianapolis, Ind., has held pastorates in Naples and Ellenton, Fla. More recently he has been leading the dry forces of Taylor County in a determined campaign.

Mr. Barnes and Mr. Taylor assumed their new positions in June.

Albert A. Curtis, who is completing his studies in hospital administration at Northwestern University, has been granted a W. K. Kellogg Foundation scholarship which entitles him to 12 months of hospital administrative internship.

Differing from the traditional administrative internship experience of 12 months in a single hospital, with the student rotating through the various departments and services, Mr. Curtis will work in at least two hospitals. He will, in addition, have contacts with such agencies as the crippled children commission, the state mental and tuberculosis commissions, the state hospital association, prepayment hospital and medical care plans and local welfare agencies and health departments. Some of his training will be in a rural hospital and a part of it at Bronson Methodist Hospital, Kalamazoo, Mich.

Mr. Curtis is the son of the late Rev. Stanley A. Curtis, treasurer of the Methodist Board of Pensions.

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John Oakley Spencer

Word has been received of the death, on May 24th, of the Rev. Dr. John Oakley Spencer, president emeritus of Morgan College in Baltimore, Maryland. During his thirty-five years of service as active head of the Negro college, Dr. Spencer more than trebled its assets. Not only did he greatly increase the enrolment and make possible the enlargement of the campus, but he raised the financial standing of the college and made innumerable improvements in its buildings and facilities.

Prior to his presidency at Morgan College, Dr. Spencer spent fifteen years as a teacher in the Orient, under the Board of Foreign Missions of the Methodist Episcopal Church. In 1883 he hepled to establish the Tokyo Anglo-Japanese College, now known as Aoyama Gakuin College. After his return from Japan, Dr. Spencer took his master of arts degree at Columbia University, and then became principal of the Hudson River Institute. In 1912, Governor Phillips Lee Goldsborough appointed him to the Maryland State Board of Education, and in this capacity Dr. Spencer helped to lay the foundation for establishing Negro high schools in Maryland counties. Thirteen years later, he was appointed by the late Governor Albert C. Richie, to serve on the State Interracial Commission.

Dr. Spencer was a member of the National Association for the Advancement of Colored People, of the National Urban League, and was also a member of the Baltimore Conference of The Methodist Church. He is survived by two daughters, Mrs. William K. Anderson, of Nashville, Tenn., and Mrs. George W. Wilson, Scarsdale, N. Y.; a son, George Henry Spencer, of New York City; eleven grandchildren, and two great-grandchildren.

Dr. Spencer was buried in Lynn, Pa., where he was born on a farm on July 11, 1857. Funeral services were held at the Mount Vernon Place Methodist Church, Baltimore, Maryland.

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Honored by DePauw

David E. Lilienthal, head of the Atomic Energy Commission and graduate of DePauw University, Greencastle, Indiana, in the class of 1920, was awarded the Old Gold Goblet recently as the outstanding DePauw alumnus of the year.

Awarded in recognition of eminence in life's work and service to DePauw, the goblet is presented annually at the senior-alumni dinner, at which the university and its graduates honor the graduating class.

Lilienthal, unable to leave Washington to accept the award in person, sent a message to DePauw students in which he said:

"I am greatly honored to be awarded the Old Gold Goblet. I shall prize it always, and try to be worthy of it, and all that it means. It means a great deal to a man on the firing line (where, on *quiet* days, we slow down to a frenzy) to have the confidence of young men and women. For it is the kind of mark of approval that keeps a fellow going when things hardly seem bearable, and that makes him go even harder when things seem to be moving in the right direction."

As a student, Lilienthal was active in campus affiairs. He served two terms as president of the student body and was an outstanding campus orator, student journalist, and actor.

He won the State Prohibition Oratorical Contest and the Indiana Divisional Interstate Oratorical Contest in 1918, was a member of Sigma Delta Chi, national journalism fraternity founded at DePauw, and worked on both the student newspaper and the yearbook. In 1945 he received an honorary doctor of laws degree at the DePauw commencement.

THE SENSES

Rosetta M. Spencer

Sound of a swift-flowing
Brook over stones;
Crackling wood hearth-fire's
Resonant tones;
Wind among pine trees
Scattering cones.

Sight of pink arbutus
Under the snow;
Morning-star's gleam
In the east, riding low;
Ebb-tide at sunset,
Wet sands all aglow.

Taste of sweet cider
Fresh-pressed in the mill;
Wild strawberries ripe
In the sun on the hill;
Mountain-spring water
Pure, crystal and chill.

Honeysuckle's sweet scent
Along country roads;
Clover-hay coming into
The barn in great loads;
Salt tang of a sea-turn;
Fit subjects for odes.

Friendly feel of a horse's
Cool, velvety nose;
A baby's soft hair,
Clinging fingers and toes;
My love's hand in mine,
My soul's dear repose.

L'Envoi

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A sixth sense revealed
By sky, ocean and sod.

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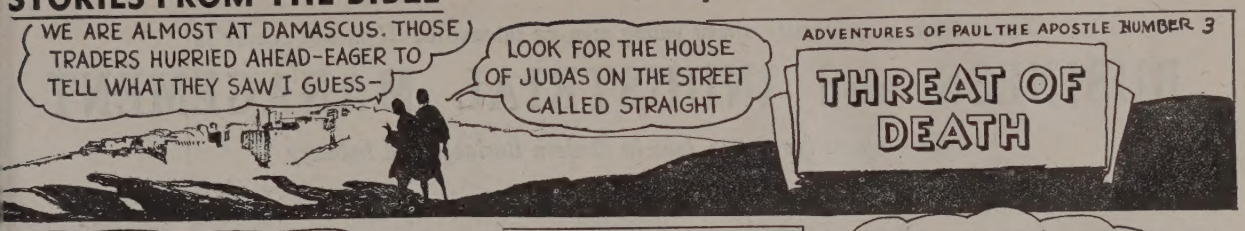

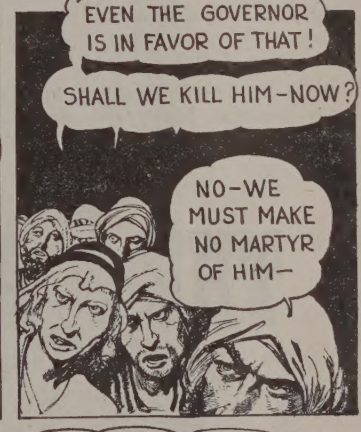

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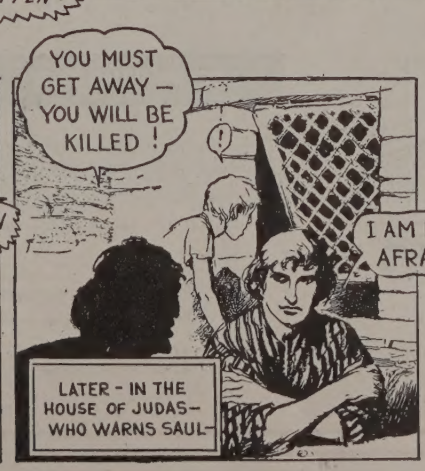

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Bible Reference, Acts 9:9-23

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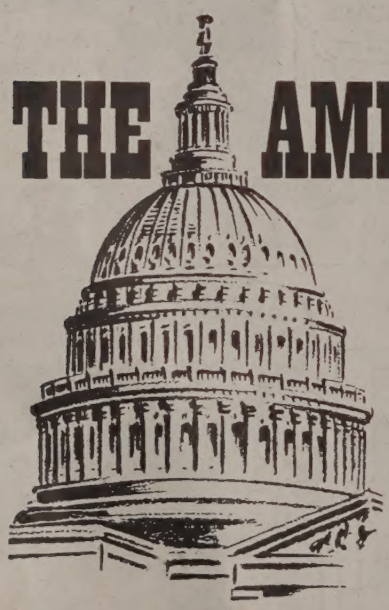

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